VETTIUS VALENS

The Anthology
Book IV

Translated
by Robert Schmidt

Edited
by Robert Hand

Project Hindsight
Greek Track
Volume XI

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Introduction to the *Anthology* of Vettius Valens, Book IV

by
Robert Hand

We are now up to Book IV of Vettius Valens' *Anthology.* With each of these introductions I have been getting increasingly emphatic about the importance of this work, so much so that I am beginning to run out of superlatives! So I will not try to add any more superlatives to the list. Let me just say very simply the with this part of Valens' Anthology we find material which at a single stroke eliminates one of the two most significant differences between *Jyotish*[1] and Western astrology, the lack of a planetary period system. (The other difference is of course the zodiac.)

Not that this was entirely unexpected. Much of the material in the previous volumes has been pointing in this direction, the material on ascensional times for example, and other doctrines relating to the periods of the planets. Also in other areas of the study of ancient and medieval astrology we have been made aware of the Firdar of the Persians, and the Decennia of Julius Firmicus Maternus (with which Valens was also familiar and which he takes up in Book VI). In many areas of pre-modern Western astrology we have known of time-lord systems for some time now. But these have never been presented as being primary or first-order systems of prediction. Always (outside of Valens and to some extent Maternus) planetary period systems have been along the lines of "And by the way here is something else that one

[1] Beginning with this introduction I am going to start using this term systematically to refer to the astrological traditions that have their origin in the Hindu subcontinent. 'Hindu Astrology' as a term is not satisfactory because it implies a connection with the Hindu religion which is not completely correct. There are many non-Hindu practitioners even in India, Jains, Sikhs, and especially Moslems. I reject the term 'Vedic' because I have not seen evidence that I can regard as convincing that the Indian astrology comes out of the Vedas any more than Claudius Ptolemy derives his astrology from the Egyptian *Book of the Dead,* (which is a good deal more than one might think at first because Egyptian stellar astrology is found in both). *Jyotish,* or "Science of Light," as a term has the merit of being used by its own practitioners and is historically correct.

can do after primary directions and solar returns." Planetary period systems elsewhere in Western astrology have always been portrayed as minor tools in the astrological tool kit.

Contrast this with *Jyotish* where the dasas, as its planetary period systems are called, of one sort or another are central to all predictive analysis. In *Jyotish* it is transits which are secondary in importance, while directive systems such as primaries and secondaries are virtually unused, if not unknown. Clearly this is a difference between the two schools second only to the zodiacal issue itself. But this difference between *Jyotish* and Western astrology, unlike the difference between the zodiacs, is not an essential difference. There is no reason why some sort of planetary period system could not be incorporated into Western astrology. I have even seen efforts, misguided ones in my opinion, to graft the main Indian system, the Vimshottari Dasa System, onto Western astrology using tropical longitudes for the Indian Nakshatras. There are also a few astrologers who use the correct sidereal positions for the Nakshatras and the proper planetary rulers of the Nakshatras in using Vimshottari Dasas, but who otherwise use the conventional tropical longitudes, rulerships and other methods for all other purposes. But except for the somewhat slender lore on the Firdar, and the delineations of the Decennia in Firmicus Maternus, the Western astrologer does not have access to anything like the rich lore of *Jyotish* in this area.

The material presented here in Book IV and in the later books of the *Anthology* begins to change this. While there is no question that even when we are finished with this material we will not have the extensive hands-on knowledge of these new (at least to us) techniques that the well-trained astrologer of the Indian tradition has, the situation is not as difficult as it might seem.

First of all, aside from the Vimshottari system, very few practitioners of *Jyotish* have much first-hand knowledge of the many other systems documented in the Sanskrit texts. And these Sanskrit texts are just about detailed as the material presented in the Greek texts of Valens et al. Of course we have no practitioners in a continuous tradition of the Greek methods at all, so we are in a somewhat less advantageous position. However, just as the astrologer using Indian methods who is trying to learn a new (to him) dasa system can refer to the well-known literature of the Vimshottari system to gain an understanding of how planetary period systems work in general, so can we. While I think that

it is a perfectly wretched idea to graft directly the techniques of *Jyotish* onto modern Western astrology as they are,[1] I believe that as Western astrologers we can learn a great deal from the study of *Jyotish* because its methods and styles of thinking are not dissimilar to those of the Greeks and their predecessors. It is not detailed instruction that we should be taking from *Jyotish* but general principles.

But we have another advantage that will assist us in reconstructing the Greek methods. Unlike modern Western astrology Greek astrology was completely imbedded in the philosophical traditions of its time. These traditions are Platonism, Aristotelianism, Pythagoreanism, Hermeticism and Stoicism, to mention the stronger traditions. These are reasonably well understood by us today. Why? Because they are still part of the Western tradition! The average person on the street may not have much understanding of these old schools, but anyone with a solid classical education still has access to this material even though he or she has to be prepared at times on the basis of the texts themselves to jettison ideas about ancient philosophy that have been filtered through layers of misunderstandings that have accrued since the Renaissance.

When one has this kind of understanding of the old philosophy, a single off-hand remark by an astrological author such as Valens can speak volumes to one who is properly prepared. (Which is why Schmidt will present material on the ancient philosophical foundations which are relevant to astrology in his prefaces to these volumes from here on out. See his General Note to this volume.) In Book I, chapter 1 we have the following text, "The Moon is set down as ruler of foresight *(pronoia)*, the Sun of light, Kronos of ignorance (*agnoia*) necessity (*ananke*). . ." With these phrases we can immediately relate astrological doctrine with aspects of the Hermetic and later Neoplatonic traditions. These in turn point us to certain kinds of understanding of astrological doctrine. As Schmidt points out in his Preface, there are also references to the form-matter doctrine that is found in Aristotle, Plotinus, and in the writings of medieval astrologers, a doctrine that is pointing the way to the understanding of the proper relationship between houses and their rulers, as well as between transiting planets and time-lords, among other things.

[1] I say this with great respect for the techniques of *Jyotish.* Rather it is the integrity of *Jyotish* and its methods which makes me say that uncritical and wholesale borrowing of methods from *Jyotish* to Western astrology are inappropriate from the point of view of both traditions.

Between what we know of ancient philosophy and the hints that our authors give us, we have a great assist in filling in the theoretical and practical gaps in our understanding of what the ancient writers say on the surface. The great glory of Greek astrology is that these ancients were like us in one important respect. They developed first principles and based their methods upon them. They were in at least one important regard scientific. *Jyotish,* at least as presented to us, seems to be a collection of unconnected aphorisms and observations which have to be simply memorized and practiced by rote. I must say however that this may be more of an appearance than a reality. It may be a function of the teaching style of the Eastern masters, it may be a genuine failure to transmit, or theory and first principles as understood in the West may be absent. I do not pretend to know. But I do know that these are present in the ancient Western authors even if the glimpses of them are sometimes fleeting.

Planetary Periods East and West — Some Differences

There are some differences, largely technical ones rather than conceptual ones, between planetary periods according to Valens and the other Greeks and the systems used in *Jyotish.* Most of the systems of planetary periods described in the writings attributed to Parasara are based on the lunar mansions or *Nakshatras,* the 27-fold division of the zodiac that is the hallmark of *Jyotish.* The *Nakshatras* are divided up into three groups of nine each in which each *Nakshatra* is given a ruler which is a planet or the North or South Node of the Moon. The sequence of the rulers in each group of nine is the same. With each rulership there is associated a period of years as follows (the order of the rulers here is the one that is in fact followed in the Nakshatras starting from 0° of the fire signs): Ketu ☋, 7; Venus ♀, 20; the Sun ☉, 6; the Moon ☽, 10; Mars ♂, 7; Rahu ☊, 18; Jupiter ♃, 16; Saturn ♄, 19; Mercury ☿, 17. The sum of these totals 120 which is the root of the word *Vimshottari.* The position of the Moon in the Nakshatras determines which period and with how much of that period the counting of years starts.

By contrast the determinants of the sequence of the periods in the Greek and later Arabic schemes is one of the following: 1) The order of the signs with period lengths in some way determined by the rulers

of the signs; 2) The order of the planets as they come in the order of the signs starting with some significant point such as the Sun or Moon or prenatal New or Full Moon, again with the periods assigned by the planets; 3) The Chaldean Order either descending from Saturn to the Moon, or ascending from the Moon to Saturn, also with the periods being assigned according to the planets but not always with the same periods as used #2. Only in the Jaimini system of *Jyotish* am I aware that the signs are used as the basis of period assignments, and even these are somewhat different from the systems referred to by Valens and others.

The lengths of the periods are also different. I have in several of these introductions described the Western system of periods, but of special interest for planetary periods systems used in a manner similar to the dasas are the lesser or minor periods: The Sun 19, the Moon 25, Mercury 20, Venus 8, Mars 15, Jupiter 12, and Saturn 30. The sum of these periods equals 129. These, we are informed in this book, may be used to measure years, months, days, or even hours; and they may be used entire or in divisions, such as the system recounted in this volume which uses one-quarter of the minor periods in years. In my introduction to Part II of our translation of Vettius Valens I gave an account of the basis of the minor (and other) periods and demonstrated that these periods do in fact have an astronomical basis. By contrast no existing writer that I am aware of in *Jyotish* has any idea where the time periods associated with the *Nakshatras* come from. Nor has any research of mine or anyone else shown any possible origin for these. They appear to be entirely numerological in significance, not that this is in itself a valid reason for discarding them. Let us just say that they are a mystery much like the one in the Western tradition concerning the origins of the bounds (which are in fact the basis of the greater years of the five starry planets).

The cycle of 129, even though it may seem a rather inelegant number as contrasted to the neater 120 year sum of the *Nakshatra* periods, serves as a foundation for most of the period systems described by Valens and later authors. This cycle appears to be entirely absent from the Indian systems.

But there is another development in the Western tradition that is already well established by Valens' time and we have no reason to assume that it is not much older than his time. This is an extension of the period system of allotting time to a method of converting allotments of space to those of time. The reader is strongly urged to examine Robert Schmidt's discussion of the Greek conception of time in his Translator's Preface, because it is very relevant to this discussion. As Schmidt points out neither time nor space are abstract quantities for the Greeks. Rather they are both directly related to concrete entities. Space is only what is occupied by something and the space does exist except as it occupied by something, and time is a measure of change and the sequence of events. They did not hold to anything like the modern notion of time and space or space-time as being an abstract field in which things may exist, but in which the existence of things is not essential to the existence of time, space or space-time. Also as we have both pointed out, the Greeks saw both time and space as consisting of integral entities which are at some level not divisible. A *zōidion,* a degree or *moira,* a bound or *horos,* etc. is a complete unit unto itself. These are not merely arbitrary subdivisions of the circle. It is as if we regarded the meter as a measure of length as having a wholeness or an integrity which would be destroyed by cutting it into two divisions. Similarly the year, month, day or hour also has such an integrity. These are not merely arbitrary subdivisions of a continuous flow of time. They are not even necessarily measures of a cycle as we would conceive of a cycle. Thus we can have a year of 365.0 (exactly) or even 360.0 (also exactly) days which only approximate the "real" year of 365.24220. . . days, and these "approximate" years can have a real integrity that the so-called exact year does not.

Given these quantum-like divisions of time and space, what could be more natural than to create some kind of scheme for relating them? Why should an allotment of arc not equate to an allotment of time? Since time (see Schmidt's article) is nothing more than a counting system, why can we not use arc allotments to count time or vice versa? Something like this sort or reasoning must have given rise to directions as we know them in modern astrology. Thus in primary directions a degree equates to a year; in profections a *zōidion* equates to a year, a month, a day, or group of days.

But this method of conceptualizing directive systems leads to a rather different view of directing than we have. *We* see a point moving continuously along a continuum. The Greeks saw a significator successively making something like quantum jumps[1] from *morion* to *morion.* Thus in Valens if Venus occupies a *zōidion* to which a profection is coming, Venus will rule the entire time-period for which the profection is valid, be it a year, month or day.[2] We would be inclined to see Venus' rulership as commencing only when in the course of the time-period, the continuous motion of the apheta or significator comes to Venus. Something like the modern notion of directions seems more apparent in Ptolemy, but given the ambiguities of the text and the existing translations, we cannot be certain that Ptolemy is really as modern as he looks. We must wait for the translations of Books III and IV of the *Tetrabiblos* to take this matter up again as it pertains to Ptolemy.

But the important thing for us to realize here is that there is strong evidence for directions having their roots in the older planetary period systems, and that they arose by equating the integral allotments of time and those of space to each other. It remained for moderns to take the next step and begin substituting one kind of temporal allotment for another and thereby creating the foundation for progressions in which a day equates to a year or a month. At this point it is not clear whether progressions are or are not in accord with Greek thinking because the equation is being made from a time-unit to a another time-unit. But we do seem to have a progression (pardon the pun) here as follows:

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[1] The reader is advised against carrying the analogy between Greek integral divisions and modern quanta too far. There is nothing about the Greek quantity which is continuous, whereas in the quanta of modern Physics the integral nature of the quantum is not so absolute. The wave aspect of the quantum contains a continuum. The Greek integral unit may consist only of smaller integral units, just as our bodies are made up at any given time of an absolutely integral number of living cells. We cannot have half of a living cell.

[2] In fact transits seem to be viewed in the same manner. When a transit enters a *zōidion,* the transit involves the entire *zōidion.* This does not eliminate the possibility of measuring directions and transits by smaller divisions such as a degree or *moira.* But even here the entire space-unit would be affected at once so that all of the degree of a transiting or directed body would be connected to the body equally. These concepts may help to explain why neither *Jyotish* nor Greek Astrology had orbs of aspect.

1. Integral time-units by themselves only indirectly based on spatial units. Dasas and Planetary Periods.

2. Integral time-units directly related to space-units. Directions.

3. Integral time-units related to other time-units. Progressions.

For some reason *Jyotish* never seems to have gone to steps 2 and 3.

The Delineations of the Profections

In the case of transits[1] in the Greek tradition we have seen that the delineations vary considerably when A is transiting B versus B transiting A. This is not a complete surprise. Even from modern astrology we would expect something of the sort. For example Venus in transit to Saturn is considered quite different from Saturn in transit to Venus. The first transit lasts a day or so, while the other lasts many months! However in addition to this, most modern astrologers would agree that the effect of a transited planet is not the same as the effect of a transiting planet, but no one has a clear theory as to exactly what that difference is. Aside from the clear difference because of duration in the Venus-Saturn instance, the modern tendency is to consider transits of A to B and B to A roughly the same. But this is not the case with the ancient delineations. When we examined the ancient delineations of transits we found that sometimes the transit of A to B can be benefic while that of B to A can be malefic. In this volume we find the same thing with Valens' delineations of profections. But here we also find the hint of a theory which may explain the difference, a theory which we have also found in Montulmo (see the Latin Track, Volume X, page 63), that one component is matter and the other form.[2] Specifically the planet handing over (the one we would call the significator) represents a kind of matter which assumes the form of the planet taking up (what we call the promittor).

In order to understand what this means, we need to go somewhat into the form-matter theories of the ancient Greeks. A full exposition of this will be presented at another time, but here we would like to make some basic points and illustrate these with examples actually drawn

[1] See Volume IX of the Greek track.

[2] See page 34.

from Valens' delineations so that the reader may have some idea of what this means.

Form as conceived by the Greeks is much more than shape. There are in fact two words in Greek which can be translated as 'form', *eidos* and *morphē*. *Morphē* is basically form as simple shape, but *eidos* is much more and *eidos* is the word employed in Valens. The *eidos* of a thing is that which makes it one, which makes it an integrated entity. When we have spoken of a *zōidion* as being quantum-like, we have been saying that it has an *eidos*. Matter or *hulē* is, among other things, that which has the potential of taking on an *eidos*. Matter as such has little or no differentiation or structure, and no oneness. For example, a human being has an *eidos* which makes one human. But the tissues in the body are collections of cells from which one may withdraw a large number of cells without destroying the *eidos,* i.e., killing the tissue. And in another way the category 'animals' is a vast pool of potential which may assume the *eidos* of being human. Thus organic tissue is matter from the point of a view of the *eidos* of a human being, and animality is also a kind of matter which can assume the *eidos* of being human.

The Aristotelian view is that the *eidos* of a living being is also that toward which the *hulē* or matter evolves and into which the potential of matter unfolds. The outcome and final manifestation of a thing is a function of its *eidos*. Thus the manifestation of an *eidos* involves change and growth, both of which may involve some kind of behavior.

In a similar manner the profecting planet (or significator) is matter the potential of which unfolds through the *eidos* granted by the planet to which the profection is made (the promittor). And there appears to be the same relationship between the ruler of a long planetary period and that of the planet that rules the sub-period; as a result the so-called minor period lord may actually the more important of the two because it is the determinant of the *eidos* of the event. Here are a pair of delineations from Valens in which we may see the pattern.

> *Moon to Sun*[1] — When the Moon has distributed to the Sun, it empties one's livelihood and produces the greatest expenditures, and especially if it should be contemplated by malefics, it shows ahead of time hindrances to actions and empty hopes and factions and

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[1] The heading is not part of the original text.

troubles, and unsettlement of family and the intercourse or marriage of females. But for those who have reputation and stability of life, they begin [to make] journeys for purchases or the accomplishment and furtherance of matters, or for certain gifts and kindnesses.

Sun to Moon — The Sun giving over to the Moon is practical and philanthropic, producing acquisitions and benefits from males and females, and alliances with them, and marriages and unions and notable parents, and good times and gifts from foreigners or from foreign countries.

The *eidos-hulē* relation between the handing-over and taking-up planet is not always clear in these delineations, nor should one expect it to be. Combining two basic energies, even in two different ways when they have different roles in the combination, will always produce results that are somewhat similar. These two passages involving the Sun and Moon, however, are among those in which the good-bad quality reverses! The difference between the two delineations are clear.

In the first passage the Moon is the material component and the Sun the formal component. Valens' delineation indicates difficulty. It would appear that "stuff" of the Moon is not capable of living up to the demands of a solar form. But in the second passage we see the material of the Sun being bent to the tasks of the Moon, creating relationships, and indicating the taking care of people. This description is quite positive, unlike the first passage. Here is another pair of passages in which the indications reverse.

Ares to Zeus — Ares giving over to Zeus indicates a year fine and effectual, bringing on accomplishment or assistance from superiors and alliances and good hopes and the fulfillment of expectations; and if the native should have a relationship to the military, he will be a soldier or he will advance. Those who possess a greater fate will come into leadership and conspicuous reputation, and they will make changes of place for some good, and they will be an ornament to the substance around them prior to coming into irregularities and expenditures. And if it chances to be diametrical, it is indicative of impediments and losses.

Zeus to Ares — The year is harmful and full of trouble, having

> enmities and slanders in relation to superiors, condemnations and betrayals, dangers and travel abroad and precarious illnesses, crises or deaths of one's own, irregularities of livelihood and expenditures. If the nativity should be found to be public or military and the figure is well, it produces alliances and advancements with expeditions, gifts and promises; but they are those who spend the time in great fear or suspicion.

In the first passage the material of Mars is directed to Jupiterian forms. The great activity which is characteristic of Mars is successful and the individual achieves an increase in status, and military activity (Mars) is also successful. In the second passage all of the significations of Jupiter, the matter, break down into strife and conflict (the form of Mars), and the effort of the native to expand his or her activities meets with little success. Even when the combination works positively, the author notes that there is fear, an ancient side-effect of Mars.

In so far as we can see the principles working clearly in Valens' delineations, it seems as the significator provides the material or the subject of an activity which in turn is symbolized by the promittor, toward an end which is also signified by the promittor. The success or failure of the activity during a period depends upon the ability of the significator's matter to assume the form of the promittor, and it may well be that the cosmic state of the promittor is the more important factor in this determination. But it is also clear that the intrinsic compatibility of the two planets in terms of both their essential natures and their situation in the natal chart is also an important factor, but one which Valens could not take into consideration in his brief delineations, just as modern writers on transits also cannot take into consideration the cosmic state of the planets as they are in the natal chart.

I strongly suggest that the reader take these suggestions and apply them to the material in chapters 17 through 25 of this text and see what kind of sense may be made out of them. We may be seeing the beginning of new theory of how different factors in the chart interact. And from what we already know in both medieval and ancient astrology this theory will be applicable to a wide variety of interpretive issues in astrology.

Final note: As usual except in this introduction, all of the notes that follow are those of Robert Schmidt, the translator, unless they are marked with the initials [RH]. Those are notes by your editor.

Translator's Preface

by
Robert Schmidt

Book IV of the *Anthology* of Vettius Valens, here translated, has as its subject matter the division of the times—that is, the determination of the time-lords, or planetary period rulers, for different times of the native's life.

This book is fairly well organized in comparison to the books previously translated. It seems to present the methods especially favored by Valens: a general method based on quarters of the minor periods of the planets, a topical method based on the sign position of lots and employing the minor periods of the domicile rulers of the signs in order, and an elaborate profection method. For some reason the treatment of the general method is split between the beginning and ending of the book. In addition, it presents another general method based on *monomoiria* or individual assignments of degrees to planets, and several variant profection methods. None of these methods made it into the Medieval Latin tradition (which means that the Arabs probably did not know of them either), and this book is our sole source of information about them.

Book IV also alludes to several other methods: the method of decennials (treated in Book VI, and also by Hephaistio and Maternus and the Balbillus epitome); a method based on exaltations, which is treated in a cursory manner in the epitome of a book by Balbillus (see section 15 of *Sages*); and a method employing circumambulations, or directions, a variant of which is the general method used by Ptolemy in Book IV.

We should also mention the rough method based on triplicity rulers already described in chapter 2, Book II of Valens (which is also treated by Dorotheus). Finally, there is a curious method in Book IX which is based on the position of the Moon and allots 9 years per planet.

Book V is a very important appendix to Book IV, containing certain "keys" to the use of the time-lord systems described in Book IV. We intend to collect and summarize all these methods in an appendix to the next volume of Valens.

We would also like to draw attention to Valens' highly personal description of the contemporary astrological scene in chapter 11, which is also a good example of his epistolary style.

With this translation we will also be adding a new feature to these prefaces. Following the usual General Note on Greek astrological terminology, we will begin a discussion of Greek philosophical language as it is pertinent to the astrological considerations of individual translations.

General Note

Greek Astrological Terminology

There is a whole complex of astrological terms that convey the general sense of releasing, setting free, letting go, discharging, etc. These terms come up in the various algorithms pertaining to the calculation of lots, the *dōdekatemoirion* or twelfth-part, and the division of the years. Our immediate concern is with the last of these and its central concept *aphesis* since this is the subject of the present translation, although we hope that our speculations about this concept may eventually be useful in a reexamination of the related concepts employed in the other algorithms.

Aphesis — Hitherto we have refrained from venturing a translation of this important word and have left it transliterated only. However, with the addition of the present book of Valens, I believe we now have sufficient context to offer a plausible explication. At the same time I will try to clarify the confusion surrounding this word, which may go back quite far in the tradition, but which has certainly been aggravated by the careless translations of it by Neugebauer, Robbins, and others. First, then, we will say what this word does *not* mean.

1) The word has nothing to do with the method of directions per se. This is clear from the simple fact that most of the methods of *aphesis* do not use directions at all. Ptolemy does use directions as his primary tool for *aphesis*, and one might get the impression from the *Tetrabiblos* alone that the word was a synonym for direction. However, the proper descriptive word for the method of directions is 'circumambulation' *peripatos* as is clear from Paulus and other writers.

2) The employment of *aphesis* is not restricted to length of life

calculation although that is one of its principal applications. This is clear even from the last chapter of the *Tetrabiblos* where Ptolemy uses it in the context of dividing the years appropriate to various special areas of life.

3) As an astrological term, *aphesis* does not mean 'starter' (Neugebauer and others) although this is a possible meaning of the word in other contexts, the starting of a horse race being one common example. That it does not have this meaning simply is clear, for instance, from the first sentence of chapter 4 of the present translation where Valens writes, "And I will set down this [division], which is a potent one, making the beginning of the *aphesis* from the Lot of Fortune and Spirit. . ." Surely the beginning of a starting would be a redundancy. For the same reason the aphetic place is not the 'place of departure' (Bouche-Leclercq).

4) It is not synonymous with 'prorogation' (Robbins and others), a modern English word derived from the classical Latin *prorogatio*. This, however, is a more interesting mistranslation which does have precedent in the tradition although we are not yet sure when it began to be used as a translation of *aphesis.* Classically, a prorogation is a deferal or postponement (as of a legal session) or a prolongation (as in a term of office). Perhaps one could interpret the method of directions In astrological length of life calculations as representing the extension of the life or the deferal of the day of death. However, the word *aphesis* does not directly have these meanings.

A post-classical use of the noun form *prorogator* refers to the one who pays out or dispenses money. This might suggest the primary meaning of *aphesis* as a releasing or letting go. However, the Greek word closest to this Latin concept is *apodosis*, meaning to pay back or pay what is due, and this word is specifically opposed to *aphesis*, which has the opposite meaning of releasing from a bond or forgiving a debt.

Even though neither of the meanings of 'prorogation' is a satisfactory translation of *aphesis*, this word may have been employed to capture other features involved in the division of the times. The dispensing of years could be an accurate interpretation of the astrological meaning of *paradosis*, which is the handing over of years by the general time-lord to the sub-lord. And the passing from one general time lord to the next could perhaps be understood as the prolongation or carrying over of the times from one period to the next. Nevertheless,

it cannot stand as a translation of *aphesis*.

5) In general, I do not think that the word refers to the algorithmic procedures *per se*, as some of the above modern scholars evidently suppose. That is, it is not a word like 'cast out' (*ekkrouō*), which is sometimes used as a division word, as in "casting out by groups of 30 degrees." Rather, it seems to me to be essentially an astrological concept having to do with the relationship between the indications in the natal chart and different moments of the native's life. However, if it does turn out to have an algorithmic significance, I believe that those calculational procedures themselves will not be abstract mathematical operations, but instead will directly correspond to astrological concepts.

So what *can* we say at this point about the meaning of *aphesis*? The fundamental meaning of the word is 'releasing', and the object of the releasing is always said to be "the years," that is, the years pertaining to some given planet. However, for the Greeks these years are not neutral and abstract divisions of some universal time (see upcoming note about the Greek concept of time), but the years characterized by the special kinds of change or series of effects associated with that planet. Thus, the releasing is of "Saturnine years," for instance. This interpretation of *aphesis* seems to us the most natural one and justifies our translating it as 'releasing'.

Moreover, the use of the word 'releasing' naturally leads us to assume that prior to the moment of releasing the years and their concomitant effects are somehow kept bound or restrained or checked in some way. But exactly how? As yet, we have nowhere found any clues that would help us answer this question. Perhaps it was so obvious to the Greek astrologers as to need no explanation. Perhaps the Hellenistic astrologers no longer understood it themselves, and just used *aphesis* as a technical term. Perhaps it is part of the esoteric background to these writings.

Can we glean anything else about what the word *aphesis* means from context in the astrological material we have translated so far? In chapter 3 of Book III, Valens qualifies his determination of an ideal life span (the ascensional time in years of the vital quadrant) with the remark, "and if none of the malefics should allow the multitude of years to remain in arrears (*loipographeō*) after bringing its rays to bear." The

operative Greek word here is a not quite a synonym for 'prorogue'. From the context it is clear that what would be left in arrears if malefics intervene is a debt of some kind. But is debt being deferred as in prorogation or rather terminated altogether? A later passage in the same chapter confirms the second alternative. There Valens writes, "if none of the destructive planets should cut down the debt (*chreōkopeō*) of years by bringing its rays to bear."

Now, the termination of a debt may be understood as a release or quittance from it, and the remission or forgiving of a debt is in fact one of the basic meanings of *aphesis*. It is also the New Testament word used for the *remission* of sins, and in the Septuagint version of Leviticus it is used to describe the Hebrew Jubilee, which was a celebration during which all debts were cancelled and Hebrew slaves freed from bondage. But in the present context it is not at all clear whether the malefics themselves are the remittors of a debt, or whether they are interceding in the debt relationship between the native and some other party whose identity is left unspecified. The assignment of the role of debtor is equally puzzling. Do the malefics themselves remit directly or intercede in a debt of years owed the native, or a debt that the native himself owes to them or to some third party? We thus have four distinct possibilities for the implied debt relationship.

Do we hear an echo here of the haunting quotation of the Pre-Socratic Anaximander, "The place whence things come to be, there also must they pass away by necessity. For they must pay penalty and do penance to each other for their injustice according to the ordering of time?"

Although these metaphors are tantalizing in their suggestiveness, we do not yet have enough text or context to take this speculation further. However, given the equivocality of meaning that we have earlier encountered in such central astrological concepts as *zōidion, prosōpon,* etc., it seems plausible that both the releasing of the form as described above, and the releasing from a debt are both intended by the word *aphesis*.

Update on *chrēmatistikos* — We have regularly been translating this word as 'profitable' in the sense of effective or advantageous. Profitable places are those in which the planets can have successful dealings. Similarly, we have regularly translated the verb form *chrēmatizō* as 'to have dealings'. However, in earlier volumes we have several times

noted that it also carries another meaning of 'oracular'. In the present book of Valens (chapters 12 and 15), we have seen two unequivocal uses of the word in a context that can only refer to the oracular meaning. Therefore, the reader should bear in mind that this meaning may even be dominant in an astrological context, perhaps having the sense of 'oracularly effective'. For this reason we have decided to use forms of the verb 'to prosper' (primarily in the transitive use of the verb as in 'causing to be prosperous' rather than 'being prosperous') since this word includes denotations such as 'successful', 'favorable', 'propitious', 'auspicious', as well 'prosperous' in the ordinary sense of the word. We will translate it with an oracular word when the context clearly demands it. Similarly, we will retain the word 'profitable' in clearly mercantile contexts.

Parodosis kai paralēpsis — These words very simply mean 'giving over (handing over)' and 'taking over' respectively, and so we have translated them. In the various systems of time-lords, it is the major lord that gives over the years to the minor or sub-lord, which thereby takes them over. The usual Latin translations for these Greek words are *traditio* and *assumptio*. Incidentally, *paradosis* also means 'tradition', and Valens often seems to pun on this word when writing about the tradition and the traditional methods of handing over in his day.

It is actually somewhat misleading to characterize the relationship between the two time-lords as major to minor, and the Greek astrologers do not use this language. In chapter 25 Valens has given us an important clue as to how this relationship should be regarded. There he says that it is the recipient time-lord (what we call the "minor" lord) that provides the form or species (*eidos*) of the effect. Presumably, then, it is the donating (or what we would call the "major") lord that supplies the matter or the genus of the effect. Thus, among the generically equivalent indications of the major lord, the minor lord takes over one appropriate to its own nature. This gives the "minor" lord great importance in making any kind of specific prediction.

Incidentally, in this same passage Valens likens the minor lord to the aspecting planet in its role of providing the form of the effect. This confirms an earlier conjecture of mine (based on the optical theory of Empedocles), that the aspecting ray (the 'contemplation' or 'witnessing' in the astrological terminology) provides the formal component of an aspect, whereas the aspected body (which is said to hurl rays back at

the aspecting body) provides the material component. And again in the same passage, Valens also likens the minor lord and the aspecting planet to the lord that receives a place as its lot. Thus it appears that rulership also provides a formal element, whereas a significator provides a material one. This anticipates the doctrine that we have found very clearly expressed in medieval Latin astrology (in Montulmo, for instance).

Somewhat more speculatively, there may be a second way in which the relationship of major to minor lord might be conceptualized. In the last book of the *Tetrabiblos*, Ptolemy says that the general time-lord provides the *paratasis* of the effect. Now, this word does convey the sense of a stretch or extension in time, a duration. But it is also the Greek word for the imperfect tense, which in Greek refers to an action as ongoing or repetitive without any reference whatsoever as to the successful or unsuccessful completion or outcome of this action. In that case, the successive minor lords would provide various and different completions to the imperfection of the action indicated by the major lord. That is, they would represent the aorist or perfect tenses, which refer to the simple inception or completion of an action (the aorist tense), or completion with some sort of permanent result (the perfect tense), or a tendency to completion (future tense). We cannot help but note that these tense designations could easily be correlated the ritualistic concepts of *katarchē* and *apotelesma*. I am especially interested in this interpretation because, formally speaking, the planets seem to be essentially verbal for the Greek astrologers, not simply because they have to do with actions, but more fundamentally because in their indeterminate and irregular motions they represent Plato's Limitless or Other, which is also the verbal component in a *logos*.

Praxis — This is the most general Greek word for doing, making or acting (including moral action). It covers all the concernful or intentional actions of which the human being is capable. Hitherto we have translated it variously as 'action', 'activity', and 'what one does'. From this point on, we will be regularly translating it as 'action'. The word is almost the precise equivalent of the basic meaning of the Sanskrit word *karma* although it does not carry any overtones of afflicted action or reincarnation. It is also the basic keyword for the tenth house. Here too it carries its full range of meanings and should not be restricted to modern concepts such as career or vocation (although these are certainly

included).

Greek Philosophical Terminology & Concepts

Time (*chronos*) — There are several respects in which the Greek conception of time is radically different from the modern one, and an exact characterization of these differences may contribute to a deeper understanding of the time-lords in Hellenistic Greek astrology.

First of all, all Greek thinkers distinguish between time and change while recognizing that the two are interrelated. This distinction is implicit in the definition of time attributed to Archytas, an older contemporary of Plato's, who identifies time with one particular motion, namely the motion of the heavens. It is even more clearly seen in the "creation" myth in Plato's *Timaeus,* where there is matter and change *before* the demiurge creates time. Finally, there is the revealing statement of Aristotle that there would be no time were there not a soul to "count" although there would still be motion and change.

Thus, a Greek would never attempt to explain the "arrow" of time in terms of the irreversibility of certain physical events or processes, as a modern physicist might do. Nor would he speak of time slowing down or "dilating" in intense gravitational fields because periodic processes such as the beating of a clock are retarded. For the Greek, these are phenomena that belong to change, not to time.

Yet time and change are interrelated. As Aristotle puts it, in one sense times are measured by motion—the diurnal motion of the heavens, for example. In another sense, motion is measured by time, as when we say that some particular alteration took a long time. The problem of time for the Greeks is how to make both the distinction and the interrelationship of time and change exact.

Secondly, the Greeks all regard time as a number. According to Archytas, a Pythagorean and older contemporary of Plato, time is "the number of a certain motion," presumably the celestial motion. Plato defines it as "an image of eternity moving according to number," where the periods of the planets represent and preserve the special numbers of time, and the *apokatastasis* or return of all the celestial and planetary motions together to their initial positions is the completion of time and the best possible image of eternity in the sensible world. And in Aristotle's words, it is "the number of motion with respect to before and

after," allowing any motion to be [the subject of] a time [and] not just the celestial.

These definitions in terms of number may seem strange to the modern mind, but this is at partly due to the fact that the Greek concept of number is very concrete—that is, numbers are different if the items being counted are different. This is why the Greeks regularly use the plural and talk about the times rather than time. It is also the reason why Archytas and Plato can give a privileged rank to the periods of the planets; they are the paradigmatic times, and thus in some sense the times themselves. Similarly, Plato says that the planets taught men the numbers. Again, as Aristotle puts it, time is not the number with which we count, but the number which is counted. And for him at least, it is motion or change which is being counted. Thus when different moveables or changeables are counted, they produce different times.

Another reason why the number definition may strike us as peculiar is because we tend to think of a number as a multitude or heap (cardinal number), whereas number as referred to in the context of time is essentially ordinal. For the Greeks, a multitude is a mere heap until it has been counted. We must note that the number of the motion is counted "in accordance with before and after." Again, Aristotle says that the parts of number have an order while the parts of an magnitude have a position. Thus, behind this definition of time is the insight that what we regard as temporal succession is primarily due to number. A motion is just a magnitude until it has been counted.

Thirdly, for the Greeks there is not one neutral and universal time of which finite times are but pieces, as is true of our modern mathematical conception of time. This follows immediately from the fact that, for Plato and Aristotle, there is not one "idea" of number that generically encompasses all individual numbers, because that which is prior and that which is posterior cannot be associated together under the same "idea." There can be an "idea" of two, an "idea" of three, etc., but not of number itself. And since time is a number, and perhaps even that number which exhibits ordinality or the prior and posterior par excellence, different times or the different numbers of time cannot belong together under one general time. (Incidentally, the same is true of the Greek concept of place; different places do not belong together under some general concept of space.).

In Greek astrological terms, then, there are the times of Saturn, and the times of Mars, etc., which are the unique times or numbers for the periodic motions of the planets, and which correspond to periods in

which the native undergoes characteristic changes. These times may interweave and overlap in complicated ways. Rather than being pieces of some universal time, they make up time more as the fibers and strands of a rope make up the rope itself. The closest that the Greeks ever get to our modern notion of a universal time is the *apokatastasis* or grand recurrence mentioned above, which also becomes a central astrological concept. However, this is nothing but the length of this rope which is drawn into a circle. In fact, it emphasizes the composite nature of time for the Greeks since it is defined by the simultaneous completion of fundamentally different times.

There is yet a fourth way in which the Greek concept of time differs from our modern one, and it is implicit in their grammatical use of tense. For us, tense means past, present, and future time. The Greeks also have this kind of tense. But in participles and infinitives they have what is called "aspect" tense (no connection to astrological aspects here). The tense in these verbal adjectives and nouns does not refer to "ordinary" time, but to stages in the completion of an action. The present participle refers to action as ongoing or repetitive; the aorist participle to action just commencing or ending, and it is also used when the entire action is regarded as one complex; the perfect participle as completed action with a permanent result; the future participle as intended action. This is one of the features of Greek that makes it so difficult to translate into English. For example the present participle of the Greek verb 'to give' might mean 'offering', the aorist 'transferring, the perfect relinquishing or 'giving for keeps', the future 'planning to give'. Where we need to use a different verb in each case, Greek uses different aspect tenses of the same verb. It is possible that this kind of tense is older and more original than the ordinary kind, and gives us a more fundamental insight into the experience of time, and perhaps time itself.

In a sense all these aspect tenses are "timeless" That is, all of these actions might be taking place in past, present, or future time. Alternatively, they might all be viewed as different modes of an eternal present—that is, eternity viewed as ongoing, as one, as perfectly complete, as intentional or stretching out. This may be what Plato has in mind when he calls time "an image of eternity moving according to number". Ordinary time may be a kind of image of aspect time.

Book Four of the Anthology of Vettius Valens

1. The Divisions of Periods

I believe, then, that I have acquitted myself of the aforelying feasts in a fitting and pedagogical manner. [Now] we will clarify a matter which has been sought and remained hidden in many [authors],[1] which is the matter of the divisions of the propitious and impropitious times. As many divisions, then, as have been tested by experience, these it is now necessary to set down. The first is the period in relation to a fourth of the least periods. For example, a fourth of the 30 years of Kronos is $7^1/_2$; and 85 days fall to it by year.[2] [A fourth of the 12 years of Zeus is 3; and by year] 34 days. A fourth of the 15 years of Ares is 3 years, nine months; and $42^1/_2$ days by year. A fourth of the 8 years of Aphrodite is 2 years; and $22^2/_3$ days yearly. A fourth of the 20 years of Hermes is 5 years; and $56^2/_3$ days yearly. A fourth of the 19 years of the Sun is 4 years, 9 months; and $53^5/_6$ days yearly. A fourth of the 25 years of the Moon is 6 years, 3 months; and $70^5/_6$ days yearly. Together, they come to 32 years, three months.[3]

2. Concerning Releasing

Of synodic births, the first star after the conjunction[4] possesses the beginning of the releasing, then the next one as they are ordered. For those births pertaining to whole moons, the first star after the whole moon, and similarly. And it is necessary to judge how the star is figured and by what stars it is witnessed; and for the remaining stars that take over, whether they are upon a pivot or declining, oriental or occidental, and the ingresses by transit and the sympathies and contrarieties. After

[1] *para pollois.*

[2] The procedure for calculating the days allotted to each planet within a year is given at the end of chapter 3.

[3] Which in turn is one-fourth of 129 years the total of the lesser or minor years of the planets. [RH]

[4] That is, the first planet in the order of the *zōidia* after the place of the prenatal new moon.

filling up 32 years and three months, one must again make the second cycle from the fourth releasing star.[1]

3. Concerning the Further Division[2] of Days

The matter concerning the division of the days is to be made as follows. If Kronos should be found as the general releaser,[3] it divides $7\frac{1}{2}$ years. But since it is necessary to take the distribution for all the stars from these, we will do as follows. Multiplying the 85 days of Kronos by $7\frac{1}{2}$, we will find $637\frac{1}{2}$ days. Kronos distributes these first to himself from his own $7\frac{1}{2}$ years. Then, let the distribution of Zeus be found. Since, then, it has mastery over 34 days, multiply these by $7\frac{1}{2}$ because the releaser is Kronos; 255 days are made. Zeus will have these from the years of Kronos. Then it is next necessary to take over the distribution of Aphrodite. Since, then, it has authority over $22\frac{2}{3}$ days, multiplying these by $7\frac{1}{2}$, we will find 170 days. Aphrodite will have these from the years of Kronos. And similarly, if we multiply the days of each star by $7\frac{1}{2}$, we will find the distribution. And if the Moon should have authority over the releasing at all,[4] we will find the days of each star by multiplying by $6\frac{1}{4}$. Likewise also for the remaining stars.

To find the days of each star. The days of each star are found in this way: We will find it by doubling the period and adding one half and one third.[5] Since the period of Kronos is of 30 years, I doubled

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[1] Because the lunar cycle is naturally divided into four quarters, it seems consistent that a system based on quarters of the minor periods (instead of twelfths as in the method of decennials), giving four cycles of 32 years, 3 months for an ideal life span of 129 years, would use the prenatal whole or new moon to determine the origin and sequence of the releasing. [Additional by RH] The last comment in this chapter is important. It indicates that when the complete cycle of $32\frac{1}{4}$ years is complete, then we should begin another cycle from the *fourth* planet from the original one that began the releasing counting the first planet as planet number one.

[2] *epidiaresis*.

[3] *aphetēs katholikos*.

[4] That is, if someone should live to the age of 26 years.

[5] This amounts to multiplying the least years of each planet by $2\frac{5}{6}$. This factor is very nearly the ratio of 365 to 129, where 129 is the sum of the least years of each planet. The net result of this calculation is to give each planet a

these days, and 60 days were made. And halving 30 days, 15 are made. I have added these to 60 days; 75 are made. And again, 1/3 of 30 days becomes 10. I have likewise added these to 75 days; 85 days are made. Kronos will have these days. Similarly also for the remaining stars.

4. Concerning the Division of the Times from the Lot of Fortune and Spirit

And I will set down this [division], which is a potent one, making the beginning of the releasing from the Lot of Fortune and Spirit, which signify the Sun and the Moon. For, the Moon, being cosmically fate and body and breath (since it is near the earth and sends its effluence to us) produces something of a like kind as it is the lady of our body. The Sun, being cosmically mind and spirit through its own activity and pleasant nature, since it arouses the souls of men for undertakings, is established as a cause of action and motion.[1]

When, then, we seek times for bodily matters, such as crises or weaknesses or bloodshed, falls, injuries, sufferings, and whatever appertains to the body, for strength, enjoyment, pleasure, beauty, and loveliness, then it is necessary to project[2] zodiacally from the Lot of Fortune. And [for the year] at which the time should leave off,[3] we will reckon the *zōidion* and how the stars present or witnessing are figured

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number of days relative to a year that is proportional to the number of years that it has relative to 129.

[1] I have found the following to be a useful method of discriminating between these two lots based on an idea which is clearly implicit in what Valens and others say about them. The Lot of Fortune, which is derived from the Moon, is about one's fortune. That is to say, it is to a great extent about what happens to one, "passions" in the original sense of the word. But the Lot of Spirit being related to the Sun is about actions, what one does, the original polar counterpart to passions. [RH]

[2] *ekballō*. This is also one of the standard words used in the calculation of a lot. Since the next paragraph uses "the beginning of the releasing" in a parallel construction, it might suggest some connection between the procedure of releasing in the determination of the times and that of allotment in the determination of derivative houses from a lot. See General Note in Translator's Preface.

[3] That is, the year of life in question.

in relation to the general ruler[1] of the times of releasing, and whether the lords of the lots are upon pivots or not.[2]

If we are inquiring about action or reputation, then we will make the beginning of the releasing zodiacally from the Lot of Spirit, and we will find the judgment in accordance with the benefics or malefics present or witnessing.

Often, then, when the Lot of Fortune or its lord falls amiss,[3] the Lot of Spirit divides both bodily matters and those that pertain to action. Similarly also, Fortune will divide both when the Lot of Spirit or its lord falls amiss, just as for predominations and rulerships.[4] Whenever Spirit or Fortune should be found in one *zōidion,* we will take the bodily matters from this very *zōidion,* but the matters pertaining to action from its post-ascension.[5]

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[1] *katholikos oikodespotēs* It is not clear whether this term refers to the ruler of a major period or something even more general yet such as the ruler of the current period derived from the seven ages of Man as in Ptolemy, or even some kind of period ruler derived from primary directions. [RH]

[2] The only way for this statement to make sense is to assume that the *zōidion* on which the profection currently falls is a kind of *Hōroskopos* for the year and that the 4th, 7th, and 10th *zōidia* from it are temporary pivots. Otherwise why would one check to see if the lots were upon pivots in a particular year? If only the natal houses were employed, the lots would always either be or not be on a pivot in the natal chart. Exactly this principle is found in Hindu astrology where the sign of the current major period lord is the first house for the duration of the period and all of the other houses are adjusted accordingly. [RH]

[3] See below note 1, page 37. We are not absolutely certain that the term is being used in this section as it is in that later reference, but we have good reason to do so. The Lot of Fortune is derived from the Moon and therefore nocturnal. Similarly the Lot of Spirit is derived from the Sun and therefore diurnal. [RH]

[4] *Cf.* Book 3, chapter 1.

[5] In these cases Valens would have us take the bodily divisions of time from the *zōidion* of the Lot of Fortune and the divisions of time pertaining to action from the next *zōidion.* The reason for this seemingly odd doctrine may be as follows: Leo, the *zōidion* of the Sun, is the *zōidion* that follows Cancer, the sign of the Moon. It may be that the *zōidion* occupied by the Lot of Fortune (the Lot being lunar in nature) may be a kind of accidental Cancer, and the *zōidion* of the Lot of Spirit a kind of accidental Leo. Thus if they fall into the

In another manner also, for conjunctive or whole-moon nativities, we will make use of the same releasing when, that is, both the Lot and Spirit fall out upon one *zōidion*.[1] However, whenever we seek times for bodily matters for such nativities, we will make the releasing from the very *zōidion*;[2] and for matters pertaining to action, from the post-ascension of the Lot,[3] and especially for nocturnal nativities or those which have a conjunction in the subterraneous pivot in order that the squares of each lot may prosper like pivots.[4] Yet, the conjunctive choice is stronger than that of the whole-moon. For, the conjunctive nativity has the lots upon the *Hōroskopos,* while the whole-moon nativity has them upon the Descendant. And when the lights are in square, it also follows that the Lots are opposite to each other. For this kind [of nativity] as well some [persons] divide the times pertaining to action from the post-ascending *zōidia.* But it does not seem fitting to me; for, a different place is found for the Lot of Fortune and the Lot of Spirit, but for conjunctive and whole-moon nativities they are the same [place].

And in a different manner, the complete releasings for masculine nativities are found from the Spirit because they handle actions through speech, and giving and receiving, and trusts. But for feminine nativities, from the Lot of Fortune because of the occupation with the body. But it also happens that men bring in bodily actions, such as by means of the hands or contests and bodily motion, and women [bring in actions][5] such as through buying and selling. Similarly also for infant nativities we must make the releasing of the times from the Lot of Fortune until

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same *zōidion,* that *zōidion* is reckoned as being the accidental Cancer, which forces the next *zōidion* into being the accidental Leo. This is only a conjecture however, although we believe it to be a plausible one. [RH]

[1] For Whole Moon and New Moon nativities respectively, the Lots of Fortune and of Spirit are in the same place.

[2] Occupied by the Lot of Fortune. [RH]

[3] I.e., the *zōidion* following that of the Lot of Fortuna. [RH]

[4] That is, the squares of the post-ascensional *zōidia* function as pivots relative to them. All the post-ascensional *zōidia* (along with the pivots relative to the *Hōroskopos*) are considered to be profitable places, or places where dealings can be conducted.

[5] This additional text seems necessary from context.

they come to question the fitting time or an action.[1] For *bodily* excellences attend them after they are born, such as fine figure, loveliness, stature, prettiness, gracefulness; or else what usually happens otherwise, injuries, sufferings, eczema, scabs, pustules, birth-marks, moles, slackness. The matters pertaining to action and thinking come about later.

As an illustration, let the Lot of Fortune or the Lot of Spirit have fallen in Aries. And the general ruler is Ares, while those taking over from it should be judged as to whether they are configured in a familiar or foreign manner.[2] First, it divides 15 years, from which it distributes 15 months to itself; then, 8 months to Aphrodite because of Taurus; next, 20 months to Hermes because of Gemini; then, 25 months to the Moon because of Cancer; then, 19 months to the Sun because of Leo; then next, 20 months to Hermes; then, 8 months to Aphrodite; then, 15 months to itself because of Scorpio; then, 12 months to Zeus; then, 2 years, 6 months[3] to Kronos because of Capricorn; then the remaining 8 months of the 15 years to Kronos because of Aquarius.[4] After Ares, Aphrodite will take over the general years for 8 years, and likewise it distributes from these years to each *zōidion* as they lie.[5] Then, after the distribution of Aphrodite, Hermes will take over for 20 years because of Gemini, and it will distribute to each *zōidion;* then, the Moon for 25 years, after which the Sun for 19 years. And so forth, for as long as the nativity lasts.

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[1] *eōs epi ton elegchon ton tēs akmēs ē tēs praxeōs*. I believe this means that the Lot of Fortune will be used for releasing until the child reaches the age where intelligent and intentional decisions can be made concerning what he does. Prior to that time, he is subject to natural impulse; rather than initiating an action, he reacts to what befalls him. According to Stoic tradition, the child reaches the age of reason at age fourteen.

[2] *oikeōs ē allotriōs*.

[3] I.e., 30 months. [RH]

[4] Notice that the subperiods do not necessarily or even usually fit evenly into the major periods. In the last subperiod of each major period only that part of the subperiod that is necessary to fill out the major period is used. The last subperiod of the major period always ends at the same time as the major period even if it is not completed. This is in contrast to other Greek systems and most Hindu systems in which the subperiods divide up the major periods proportionately so that the last subperiod is always complete. [RH]

[5] I.e., in the order of the signs. [RH]

Since, then, the circle of 12 *zōidia* assembles together 17 years, 7 months,[1] we will distribute the remaining time from the diameter.[2] For example, since Gemini distributes 20 years, when the releasing has been made in order and 17 years 7 months have been filled up, we will distribute the remaining 2 years and 5 months from Sagittarius, giving a year[3] to Sagittarius itself, then to Capricorn the time left over for the filling up of 20 years. Similarly also if we should make the releasing from Cancer or Leo or Virgo or Capricorn or even Aquarius, after 17 years and 7 months, [which would be] shy of the years being supplied, we will divide the remaining times in order beginning from the diameter.[4]

Some, then, divide the remaining times from the triangles,[5] but this does not seem natural to me. But rather, just as the four elements possess a sympathy for each other upon the cosmic [circle], and each is engendered and fostered[6] by another, it is in the same fashion that the handing over for the division is made in accordance with the harmony of the *zōidia*. For example, since fire and air have an intermingling with each other as they are actually rising up, and fire, being inherently very dry,[7] is turned[8] by the mild mixture of the air mass,[9] and the fire itself does not allow the air to advance to ice-cold and opaque,[10] but brings

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[1] If we add up the months for one complete cycle, we get 17 years, 10 months. However, as we see in chapter 9, these are years of 360 days or 12 months of 30 days each. But if we convert these to regular years of 365¼ days, we need to subtract 89¼ days for the 17 years (17 x 5.25), or just under 3 such months, giving just over 17 years, 7 months as in the text.

[2] I.e, the *zōidion* opposite the one containing the Lot.

[3] 12 months. [RH]

[4] This business of assigning the years from the *zōidia* opposite the ones containing the Lots never happens more than once in any major period. No period is long enough. [RH]

[5] That is, instead of from the diameter.

[6] *thalpō*. Literally, 'warmed.'

[7] We suspect an error here; 'very hot' would make more sense in the overall context.

[8] *trepō*. That is, changed.

[9] The plural is used here.

[10] This seemingly offhand reference may in fact be most important! In the standard astrological doctrine the element Air is always described after Aristotle as hot and wet. However, the Stoic teachings on the elements would have Air

about the mild mixture by thoroughly warming it up, therefore it is reasonable that after the cycle, Leo, which is inherently fiery, should hand over the remaining time to Aquarius (which is air), which is sympathetic; and again, Aquarius to Leo. Similarly also, earth, being very dry and being turned by the essence of water, generates all things; and the water itself, being contained by the earth, also sustains what is born from it with its sympathy. Therefore, it is reasonable that Cancer, being inherently very wet, and Capricorn, being inherently earthy, should hand over to each other reciprocally; and Virgo, being inherently earthy, with Pisces. And the remaining *zōidia* possess the same power in relation to their diameters. So also are the concomitants of the division zodiacally are given an elemental description. For example, Aries is fiery, Taurus earthy, Gemini airy, Cancer watery; and similarly for their trigons. If, then, we loose the bond[1] in the trigons, we will find that there is one nature for the *zōidion* handing over and the same nature for the one taking over; and no commixture will be found, but rather the [other] elements will have less than their share because of them.[2]

And in a different manner we find the Sun to be making a beginning of its turn and equinox from Aries, and increasing the magnitude of the day in accordance with the semicircle; but we find it to be loosing the bond in the diameter Libra and proceding to a

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as merely cold. Valens is the earliest source we have who attributes elements to the triplicities. Ptolemy does not. In Aristotle a proper sequence of elements in a cycle starting with Fire would be as follows: Fire (Hot and Dry) → Earth (Cold and Dry) → Water (Cold and Wet) → Air (Hot and Wet) → Fire again. This sequence could also be reversed, but the relationship of the elements in the cycle cannot be changed. In the Stoic system the proper sequence of elements in the cycle would be as follows: Fire (Hot) → Earth (Dry) → Air (Cold) → Water (Wet) → Fire again. Notice that the Stoic sequence agrees with the order of the elements in the signs and the Aristotelian order does not! Could it be that the later use of Aristotelian elements with the triplicities was an error? Much research will be required to answer this question. [RH]

[1] It is clear that this expression refers to the interruption of zodiacal sequence in the assignment of time-lords after one cycle, but it is somewhat uncertain just what subtlety it is attempting to convey. For a discussion of this concept see General Note to Translator's Preface.

[2] *alla pleonektoumena hup' autōn stoicheia.*

diminished magnitude.[1] And since it also stops[2] its augmentative figure of the day in Cancer, it grants this to the night when it comes to be in Capricorn by making the change in the diameter. Similarly also, though the Moon makes a conjunction even as it completes the circle, it looses the bond in the diameter.[3] For this reason it seems better to make use of the aforelying teaching in regard to the loosing of the bond.

5. Concerning the Loosing of the Bond and the Reciprocal Handing Over of the Stars

The loosing of the bond will come about in different ways because of the natures of the stars.[4] When the Sun and Moon, then, hand over to Kronos, they are indicative of impediments and fears, bringing in enmities of superiors and threats on account of mystical and ancient matters, subversion, judgments and confrontations, putting life and worth in suspicion, reductions, bodily distresses and dangers, or shipwrecks, unforeseen downfalls, and gravest accusations unless benefics present or testifying should make the way out of the accusations not unclear.[5] Hermes handing over the time to Zeus from Virgo or Gemini produces a change in things and innovations in activities. And if the places should be afflicted in a nativity or even Hermes himself, with the general time opposing, the loosing of the bond will produce a change for the better, and will be indicative of actions. If the places are being guarded by benefics, they will produce a time which

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[1] The argument here is a little tricky. After the vernal equinox, the day is longer than the night. That is, there is a ratio of greater to lesser. Now, a ratio is regarded as a kind of bond. This ratio itself is increasing or "augmentative" until the Sun reaches Cancer. After the Sun reaches Libra, the ratio changes to one of lesser to greater. That is, the original bond is loosed. In Capricorn, the ratio of lesser daylight to greater night begins to increase once again.

[2] *epechō*.

[3] This seems fairly clear. At the conjunction of Sun and Moon, the Moon is bound to the Sun (*cf.* Paulus, chapter 35). At the whole moon it is fully disjunct or unbound from it.

[4] The delineations that follow in this section only concern the leaping of rulerships from a *zōidion* to the opposite one when the passage through twelve subperiods has occurred. [RH]

[5] I.e., make the way out clear. [RH]

is good; after the cycle the loosing of the bond will be easily disturbed and full of loss. Kronos loosing the bond from Capricorn and Aquarius onto Leo and Cancer indicates a time that is effective; for it leads from shadow into light, and it is established as most active when it hands over the division of the times to *zōidia* which are powerful in accordance with the support of the nativity, and offers reputation and help in accordance with the stars that are present.

6. How Many Years Each *Zōidion* Divides; and the Final[1] Years of the Stars[2]

Aquarius divides 30 years, Capricorn 27.[3] Since the Sun is master of 120 final years, of which half is 60, it will impart half of these to the diametrical *zōidion* Aquarius, which is 30 years. But the Moon is master of 108 final years, of which half is 54. It imparts half of these to the diametrical *zōidion* Capricorn, which is 27 years. 57 years, then, are assembled from the two *zōidia,* which are the final years of Kronos. And the remaining stars also had their final distribution of years from

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[1] *teleia etē*. Elsewhere in Valens all the planetary period values are said to be derived from recurrence cycles of some sort, although these are not specified. The recurrence phenomena behind the minor or least years is clear (see Editor's Introduction to Book II of Valens), but those behind the great or major periods are not. They are equal to the total number of bounds assigned to the planets in each sign, but this does not help see their nature as recurrence phenomena. However, it seems significant that these periods are also designated as 'final' in Greek. This word is a suitable Greek translation of the Babylonian term "goal-year." The goal-year texts in the Babylonian material are clearly recurrence phenomena, but even though the values assigned to the various planets are in the same general range as the traditional Greek values given here, they are different by several years in each case. The derivation given in the present chapter has nothing to do with recurrence phenomena.

[2] This same material occurs in chapter 23 of *Liber Hermetis*, which seems to be a Latin translation of this very text.

[3] In most applications Capricorn, ruled by Kronos, is give the same period as Kronos, 30 years. Yet here Capricorn is given 27 years seemingly so that the total of Aquarius, 30 years, and Capricorn with 27 years would total 57, the lesser period of Kronos. We do not know whether this is standard procedure or not. [RH]

the Sun and Moon.

That is, the Sun imparted half of its 120 years and its 19 least years to Zeus, which is a co-sectarian[1] and possesses a sympathy of a trigon because of Sagittarius; they become 79 years. Similarly also, the Moon distributed to Zeus half of its 108 years, or 54, and its least years 25, because of the beneficence and the cosmic sympathy of a trigon, that in regard to Pisces; they become 79 years.

The Moon distributed the 54 years to Ares which is of the same sect. But because of an essence adversely mimicking a fiery one[2] and a destructive tendency, the Sun declined the distribution, but Zeus, the master of the trigon by succession, yielded up for distribution 12 years, which are the least years; they become 66 years.

Similarly also, the Moon imparted the 54 years to Aphrodite because of the sympathy of the trigon and nocturnal sect; and Kronos imparted 30 years because of the opposite condition of the exaltation (that is, Libra); they become 84 years.[3]

Hermes, because of the co-rulership in relation to Kronos, took the 57 final years from him and the 19 least years from the Sun; they become 76.

7. Concerning the Divisions of the Times for the Lot of Fortune and Spirit, and the Ingresses of the Stars, and Rulers, and Conjunction and Whole Moon, with an Illustration and Reciprocal Handing Over

With these things being so, it will be necessary to examine whether the star handing over and the one taking over for a division happen to be upon pivots or declining, whether they are like-minded or not.[4] For if the division comes to places upon pivots from places upon pivots, and similarly also the rulers of these happen to be upon pivots witnessed by benefics and of proper sect, they will produce a good and notable

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[1] That is, belongs to the same sect.

[2] *dia tēn antimimon purōdē ousian.*

[3] Although the calculation is correct, this value is wrong; it should be 82 years for the years of Aphrodite.

[4] *homognōmonountes ē allotrioi tugchanousin.*

time-lordship.[1] If the places are upon pivots while the lords are declining or witnessed by malefics, they indicate that the time will be irregular and subject to disturbance. If every figure should be found in decline, the time is the worst, bringing in accusations and losses, and at these times [the native] comes to live abroad and undergoes changes in what he does. If [the lords] should happen to be benefics or witnessed by benefics, [the natives] will spend time usefully rectifying situations in a foreign land. But if [the lords] are malefics, [the natives] will be upset with disturbances and losses in a foreign land and will be betrayed by foreigners and slaves. Whence the declines are indicative of a foreign land. If the lords[2] should in any way be found to be upon pivots or occupying their own places, they signify detention in some regions and or delays. Hermes and Aphrodite, then, provide stays away from home that are neither long nor frequent since they are never distant from the Sun. However, Kronos and Ares signify those who come to be beyond the borders,[3] and those who encounter dangers upon land and sea, and those who come to wander or be in barbarian regions. The Sun signifies those who are esteemed and honored and easily befriended, Zeus those who are helpful and dear to many and, and those who spend time agreeably in a foreign land.

If, then, some [star] should derive[4] the bodily times[5] in a *zōidion* not on a pivot, or the ruler does not happen to be on a pivot while being witnessed by malefics, the native will experience weakness and bloodshed or dangers. If in accordance with Spirit some star should derive the times in a *zōidion* not on a pivot, and a malefic should be present or testify to the ruler of the *zōidion,* he will be idle and spend the time in misfortune, and he will be unsettled in his soul, living in affliction over what to do and over imposts. Also, if the star should be found to be deriving the time in a fiery *zōidion* while malefics are

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[1] The reader should notice and in what follows that Valens is looking not only at the time-lords themselves and the places they are in but also the rulers or dispositors of the time-lords and their placement. In medieval astrology, and now also apparently in the Greek, the condition of a dispositor is vital to evaluating the condition of any planet.

[2] Presumably we are still talking about malefic lords.

[3] Presumably of their own countries. [RH]

[4] *katagō*. Literally, 'draw down'.

[5] Periods derived from the Lot of Fortune. [RH]

present or testifying, he will have a very great slackness of soul and will achieve something contrary to his purpose by being unsteady in his resolve. If in an airy *zōidion* and the *zōidion* or the lord should be afflicted, he will spend his time in suspense and sadly, and while he is obtaining certain things, he will expect others. If in an earthy *zōidion,* he will bear what befalls him nobly, and he will be mentally above most things because of his own self-control. If in a watery *zōidion,* since he possesses a soul that is easily consoled, though he is irregular in some matters, he will rectify many of them and will be on target in what he sets his hands to.

Actions, then, are always taken specially from Spirit and its ruler. For there are some who have bodily actions such as working with their hands and bodily afflictions as a result of bearing burdens or exercise, and others [who have actions] from speech and knowledge and actualizations of the soul. Wherever more stars should incline,[1] whether to the Lot or to Spirit, thence will be indicated the matter of action. It is necessary, then, to compare the actions and the general support, whether the nativity is notable or mediocre, or else happy or poor, or in dispute or irregular, so that the effects in the distributions should also become clear ahead of time.

The stars productive of actions,[2] then, are the stars of Ares and Aphrodite and Hermes,[3] while the star of Kronos produces pursuits[4] and whatever comes about at that time through water or distress and as an allotment of land. Depressed [nativities] and those of ill repute, then, are taken from Kronos and Ares, with Zeus being absent, but those of good

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[1] *prosneuō.* This appears to be an additional criterion for determining whether the Lot of Fortune or Spirit should be used for activities. Unfortunately, however, it is not clear how "incline" is being used here. Astronomically, the word can simply mean 'approach', although it is also used for various kinds of projections onto the horizon or some other circle. Also compare *Liber Hermetis* 13 for a special doctrine of inclinations of the Moon (the text is identical to Valens, Book V, chapter 8).

[2] *praxis.* What one does. *Cf.* Paulus, chapter 26.

[3] The use of these three planets as special indicators of action, i.e., career, skills, and activities or actions, is a standard bit of lore that can be found in Ptolemy as well many later astrologers. See *Tetrabiblos* Book IV, chapter 4, and Paulus chapter 26. [RH]

[4] *epitēdeuma.* What one is devoted to or practices, which can be one's business.

repute and those which are successful from the Sun and Moon, with benefics being co-present or testifying in addition.

If, then, the division should come from Spirit to the Midheaven of the Lot of Fortune,[1] or even to the Lot itself, while the lord is co-present and is witnessed by benefics or else the Sun or Moon, with the support being quite brilliant, the child will come into leadership and great reputation, and will be notable and fit for rule and highly visible for those times, one who is deemed happy by many on account of the happiness around him. And when the division takes place upon the *Hōroskopos* and upon the Midheaven and upon the remaining pivots, it will produce reputation, but not in the same way; for, the places square to the lots are more energetic.[2] But if while these things are so, the support is found be mediocre, he will be in a state of activity or in the midst of assistance, and he will [meet] with greater friends, and he will be deemed worthy of gifts and honors, and he will spend the day cheerfully, and he will make progress in regard to the actualization of his business, especially if benefics should be present there or bear witness. But if malefics, what is foreseen in those places will come about as above but on account of the testimony of malefics; [the natives] will be upset with impediments and losses, experiencing a beneficent incitement which is transitory. And just as each of the stars is written upon the circle zodiacally in accordance with its domiciles, when it is figured in like manner in a nativity, it will also become sympathetic to another.[3]

8. A Compelling Illustration

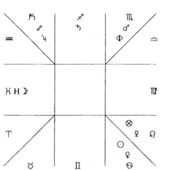
As an illustration, let there be a nativity having the following: the Sun, Aphrodite in Cancer; the Moon, *Hōroskopos* in Pisces, [Kronos] in

[1] Here again we see a lot used as the *Hōroskopos* of a derivative house system.

[2] That is, the Lot pivots seem to be more potent than the pivots from the *Hōroskopos*. Exclamation points are in order here!![RH]

[3] While this passage is not entirely clear, it seems to be a reference to something like Ptolemy's "proper face." In the Middles Ages this was known as "Almugaea." [RH]

Sagittarius; Whole Moon,[1] Zeus [in Capricorn]; Ares in Scorpio; Hermes in Leo; the Lot of Fortune in Leo; Spirit in Scorpio.[2] I seek the 70th year. I released[3] the bodily times from Leo, giving first to Leo itself 19 years, then to Virgo 20 years, then to Libra 8 years, then to Scorpio 15 years; 62 years are made. In these he had many crises and falls from heights and the breaking of limbs. And next, the remaining 8 years from Sagittarius. With Kronos lying upon it out of sect, in these years he submitted to both shipwrecks and bodily disturbances. And we take the cause of the ailment from the *zōidion* where the lord of the Lot is found to be passing through. For example, [in this case] the Lot being in Leo, the lord of Leo, the Sun, was found in Cancer; and Cancer signifies the breast and throat. We say, then, that the cause of the ailment has come about from Cancer.



[It][4] takes the distribution of years, and makes the days at 360. For, counting the 5¼ days specially, add them to the years. Then, it gave a year[5] to Sagittarius; 2 years, 6 months to Capricorn; 2 years, 6 months to Aquarius; a year to Pisces; then, what remains for the filling up of 8 years to Aries. Ares, then, having authority over the bodily times, taking over from Sagittarius with Kronos lying upon Sagittarius, brought the end. He died of a cough, after having been injured before in the throat as has been proved before. For, the place pertaining to death was

[1] This is represented by the ☍ in the chart. [RH]

[2] L 75 in Neugebauer dated to about 10 P.M. July 19, 75 C.E. This chart appeared twice in Book III, once in chapter 5, and again in chapter 11. [RH]

[3] *apoluō*. This word would seem to have a special connection with the word *aphesis*, which likewise means 'a releasing'. See General Note to Translator's Preface.

[4] Zeus would seem to be the subject of this sentence.

[5] That is, 12 months. We are here shifting to the subperiods within the general chronocratorship of Jupiter, the ruler of Sagittarius.

Pisces,[1] with the Moon lying upon it and with Kronos being superior to it,[2] from which there is dysentery.[3] Otherwise, the lord of the whole moon, Kronos, being in aversion, brought in the form of violent death. The injury was of the throat and of a cough since the lord of the Lot, the Sun, was found in Cancer; and Cancer indicates breast and throat.

I made the times pertaining to action from Scorpio, giving 15 years to it, with Ares lying upon it; then, 12 years to Sagittarius, with Kronos lying upon it. Until 27 years [the time] was irregular, he became a vagabond. A livelihood that was adequate was squandered by his trustees; for, the place of acquisition[4] was in Gemini, and none of the benefics were regarding, but Kronos alone was opposed. Then next, Capricorn took over for 30[5] years, with Zeus being upon it and occupying the Good Spirit, and being contemplated acronycally[6] by the Sun and Aphrodite. And it drew out[7] the whole time-lordship in a propitious manner; he was entrusted with both public and royal activities, and he became a friend of leaders and kings and accordingly acquired much, but enduring at times impediments and irregularities in accordance with the taking over or witnessing of malefics, and acquisition that did not last because of Zeus being subtractive[8] and in its own depression. After Capricorn, when Aquarius takes over the times, with Ares and Hermes testifying, benefics being in aversion, he ceased his activities and lost much by innocent trust. And he handled trusts for relatives and slaves, over which he fell into debt because of

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[1] Pisces is the eighth place from the place of the Lot. Here we see again a lot used as a derivative house system.

[2] *kathupertereō*. This is the technical expression for the 10th place from a given place. Sagittarius is the 10th place relative to Pisces.

[3] An alternative text has the word *dunasteia* (potency) rather than *dusenteria* here.

[4] The 11th place from the Lot of Fortune.

[5] The text has 27 years, which is a possible error. [Additional by RH] But we do have references to Capricorn getting 27 as opposed to 30 years for Aquarius. Therefore there is some chance that the value of 27 is correct, although this would violate the basic principle that the years of a sign are the minor or lesser years of its lord. See chapter 6 above.

[6] This is essentially the same as an opposition but it is *in mundo* rather than in the zodiac. [RH]

[7] *katagō*.

[8] *aphairetikos*. This clearly means retrograde here.

lack of care and scarcity and was found abject since the general support had this bearing. Then Aquarius itself took 2 years and 6 months, then Zeus 1 year, then Ares 1 year and 3 months, then Aphrodite 8 months, then Hermes 1 year and 8 months. At that time, his affairs were on the wane. Then the Moon next took over 2 years and 1 month. In these times, it seemed that someone had the trusts paid and he met with the help of friends. Then similarly, the Sun took 1 year and 7 months in Leo, and Hermes 1 year and 8 months in Virgo. With malefics testifying to Hermes, then, he was brought down during these times; for, the Lot was found in decline and the lord of the trigon of the Moon was Ares. After the time of Hermes, Aphrodite took 8 months, next Ares 1 year and 3 months, Sagittarius 1 year. And the end came about.

9. Concerning the Cosmic Year and the Year Relative to Division, How Many Days Each Has and How They Should Be Reckoned

Since the cosmic year has 365¹/₄ days while the year relative to division has 360 days, after subtracting 5 per each year and ¹/₄ of the years and totalling up the years, we will then make the division. Thus we made our calculation for the above nativity. For example, let it be the case that someone winds down to 33 years from his nativity, and was born on the 15th of Tybi, and it is necessary to seek the 20th of Mesori of the 33rd year. I took 30 of the years at 5 per year; they come to 150. And 10 from the two full years; and ¹/₄ of 32 years comes to 8. Altogether they come to 168. Then I took days from the 15th of Tybi up to the day we are seeking, the 20th of Mesori; they come to 215. I added these to 168 days; they came to 383, I subtract 360 from these; 23 remain. For the purpose of division, then, the nativity that is winding down its years will be a full 33 years and 23 days. I will make these the years and days in the releasing of the times.[1]

[1] This calculation converts the age of someone in ordinary years of 365¹/₄ to an age in 360-day years. The native is currently in his 33rd year, meaning that he has completed 32 years, 215 days of life. This is equivalent to 33 years, 23 days of 360-day years.

10. Concerning the Distribution of More and Fewer Years, Months, Days, and Hours of Each Star; and the Uses of These for Nativities

Just as when we take 1/12 of the years of each period, we will get to know how many days each star distributes. For example, since Aries distributes 15 years, 1/12 of these are 15 months.[1] Likewise, 1/12 of these months are 37½ days; and again, 1/12 of these days are 3 days, 3 hours. It distributes these for the time added on. And the further distribution of the other stars will be found similarly, such as when someone in a division should be intent upon both yearly and monthly times in addition to the general ones, and should find hours in addition to the days. We will append in a more detailed fashion, then, what is added on to each star so that chance encounterers do not get themselves twisted around. Thus, the Sun: 19 years, 19 months, 47½ days, 3 days and 23 hours. The Moon: 25 years, 25 months, 62½ days, 5 days and 5 hours. Kronos: 30 years, 30 months, 75 days, 6 days and 6 hours. Capricorn: 27 years, 27 months, 67½ days, 5 days and 15 hours.[2] Zeus: 12 years, 12 months, 30 days, 2 days and 12 hours. Ares: 15 years, 15 months, 37½ days, 3 days and 3 hours. Aphrodite: 8 years, 8 months, 20 days, 1 day and 16 hours. Hermes: 20 years, 20 months, 50 days, 4 days and 4 hours.

Whenever, then, we should find a nativity of 50 or 60 years, we will make the releasing of years from the Lot of Fortune or Spirit in a zodiacal [order], giving to each star its period of years as long as it is possible to comply; then we will give months, then days and hours. If the nativity of an infant should be found, we will distribute first from the releasing of hours, then days, then months.[3]

As, for example, if the Sun, Hermes are in Capricorn; Kronos, Zeus in Leo; Ares, Aphrodite in Aquarius; the Moon in Gemini; the *Hōros-*

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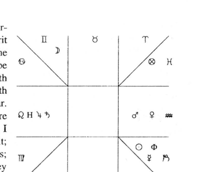
[1] These are clearly 12 equal 30 day months in a 360 day year. See previous section.

[2] It is not at all clear what this is doing in the text. The value of 27 years was attributed to Capricorn in chapter 8 above.

[3] Here we have a clear instance of using shorter term planetary periods based on hours and days for lives whose timespan is not secure. We have seen similar instances of short term period systems in the charts of infants in Montulmo from the Middle Ages. [RH]

kopos in Leo; the Lot of Fortune in Pisces; the Lot of Spirit in Capricorn.[1] Thence, let the releasing of Fortune also be from Pisces. To seek the 16th of Mesore of the 4th year with the days at 5 for each year. Since, then, the 12 years were not yet distributed to Pisces, I have given the first year to it; then 1 year, 3 months to Aries; 8 months to Taurus. They come to 2 years, 11 months. Then next it will give 1 year, 8 months to Hermes until the filling up of 4 years, 7 months. But the nativity has not yet filled this time. Let it be the case, then, the time-lord Hermes already has 8 months, 15 days; they come to 255 days. One must distribute these according to the succession, from which Hermes gave first to itself (that is, to Gemini) 50 days, then 62½ days to Cancer, then 47½ days to Leo, then 50 days to Virgo, then 20 days to Libra; they come to 230 days. There are 25 days remaining. Ares will have these in Scorpio from the days of Aphrodite and till the filling up of 37½ days. Ares, then, will further distribute the 25 days to the next ones. And first it distributes 3 days and 3 hours to itself, then 2½ days to Sagittarius, then 5 days and 15 hours to Capricorn, then 6 days and 6 hours to Aquarius, then 2½ days to Pisces, 3 days and 3 hours to Aries, the remainder to Taurus for the filling up of 25 days.



The general chronocrator, then, is Zeus;[2] the second, Hermes, taking over from Zeus;[3] the third, Ares,[4] taking over from Hermes; the fourth Aphrodite taking over from Ares.[5] It will be necessary, then, to examine how they are lying at the nativity and how they are figured in relation to each other, and to declare oneself accordingly.

[1] L 152 in Neugebauer dated to about 8 P.M. Dec. 27, 152 C.E.

[2] Because the major period is from Pisces. [RH]

[3] Hermes is the lord of the first subdivision. [RH]

[4] Ares is the lord of the third level division. [RH]

[5] Aphrodite is the ruler of the shortest and lowest level subdivision. [RH]

[Commentary by RH] Here we see something quite important. When planetary periods are encountered in Greek and Arabic astrology, they are usually limited to a major and a single minor ruler. In this instance, because of the short life of the native lower level rulers are invoked down to the fourth level. This has hitherto been found only in Hindu astrology. Although the logic of the conclusion has not been spelled out by Valens, from what we have seen previously we can make some reasonable suppositions.

Point 1. Zeus is the ruler of the 8th house of death and is in the 1st house of life. This is also the 6th house from the Lot of Fortune, not a favorable location. It is also conjunct Kronos in its detriment in Leo and out of sect.

Point 2. Hermes is in the 6th house from the *Hōroskopos,* a malevolent house. It is also in aversion to Zeus.

Point 3. The other two minor lords, Ares, and Aphrodite, are in the 7th house opposed to Zeus and Kronos in the 1st house.

Point 4. The Sun, ruling the *Hōroskopos,* is also in the 6th house.

This combination of afflictions by malefics and connections with difficult houses is the probable explanation for the native's short life.

Some then, also further distribute the days in accordance with the trigon; whence, in certain nativities, when a general time-lord was found to be benefic (or else the Sun or Moon), [the native] acquired reputation and leadership, (or else notable beginnings and assistance and alliances with those who are greater). During these times, when a malefic took over the further division in accordance with the further distribution, it caused bodily weakness or else dangers; or when another [malefic] took over the days, being opposed to the general time-lord or figured uncongenially by nativity and by transit,[1] it provided disturbances and fears and losses. And if the general time-lord chances to be ill-situated in a nativity or is scrutinized by malefics, in the days of these times by further division [the natives] will be reduced or in danger, or will encounter impediments. But if, when these days are taken over, the general time-lord should be found in prospering *zōidia* while being witnessed by benefics during transit, they will stand firm without stumbling while being distressed in livelihood and reputation. And for the daily divisions, it will be necessary for the loosing of the bond to be done in the diameter of the releasing in succession, after the cycle

[1] Note both here and in the next sentences the role of time-lords when transiting and in relation to other transiting planets. [RH]

has been filled up with 528[2] remaining days; and likewise also, for the finer divisions of the days and hours, after the cycle has been filled up with 44[2] remaining days it is necessary to undo [the bond] from the diameter in accordance with the succession.[3]

11. Concerning the Prospering[4] Year and a Special Teaching

Having thus classified the general and temporal divisions in a proper manner,[5] we must now also speak of the prospering year and of the things that go along with these. But first it is necessary to say a few words about those who have written such things. Although the majority have set out the division of the times in a diverse and invidious manner, they have not handed down any plan[6] of truth; and even when they limited the topic to satisfactory teachings, they bequeathed to the chance encounterer the greatest error and endless inquiry. Some, that is, in being carried to infinity[7] by the subject matter of the accounts, have beguiled many; others, seeing the power of the treatment and setting out the principles, did not make explanations owing to possessiveness. And

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[1] Though the days assigned at the beginning of the chapter to each planet in one complete cycle add up to 535, and the text here has 528, this does not seem to be a simple error. The upcoming value of the finer divisions is listed as 44 days, and 528 is exactly 12 times that number. [Additional by RH] The value of 528 appears to be the result of ignoring the 14 hours in the value 44 days 14 hours. This may be the result of using only integral days intentionally, not merely sloppy calculation.

[2] More exactly, the finer division of days and hours for each planet adds up to 44 days, 14 hours.

[3] The preceding merely tells us that the practice of jumping to the diametrical *zōidion* after twelve periods have elapsed is to be followed in the subdivisions in just the same way as it is to be followed in the major divisions. [RH]

[4] *chrēmatistikos*. This does not mean profitable in the sense of good for profits or mercantile activity, but rather in the sense of productive and propitious.

[5] *kat' oikeiotēta*. That is, in a manner conforming to the nature of the matter.

[6] *hairesis*.

[7] *apeiria*. This can also mean 'inexperience'.

when we covered much territory and traversed Egypt, even though we encountered avaricious teachers, we made gifts of money out of a desire for the work; but not meeting with the truth, we occupied ourselves with other things, having chosen a more self-controlled and self-sufficient life. But since the problem of most [men] of mathematics[1] and the division of the general times pulled against us and supplied the greater[2] desire, we of necessity had to persist.

And since in the quarrel over the general teachings of the divisions, some made use of them in relation to the concomitants of the bounds,[3] others in relation to the minor periods,[4] others in relation to the twelfth-parts which are assembled from 10 years and 9 months,[5] others in relation to the exaltations,[6] while the subdivisions of these signified events[7] which were false; [as a consequence of the subdivisions not signifying correctly] it indeed seemed to us to be most disgraceful that the effects are delimited by 2, 10 or 7 years, but more seemly to seek

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[1] Astrology itself was often referred to as *mathēma*, while astronomy was always considered one of the four mathematical sciences. *Mathēma* itself simply means that which is taught and learned.

[2] Taking *meizō* as a misprint for *meizōn*.

[3] Although Valens does not go into this method, he may be referring to such a procedure as that alluded to by Ptolemy at the end of the *Tetrabiblos* as subordinate to the method of general time-lords by direction. Presumably, one takes the bound-ruler of the degree of the significator as a time-lord, which will remain in effect until the degree that is being examined as a candidate for determining a general time-lord changes into the bounds of another planet, which becomes the next time-lord for this system.

[4] The two methods Valens has just finished explicating in this book employ the minor periods.

[5] This later came to be called (somewhat misleadingly) the method of decennials. Valens himself treats of it in Book 6, and it is also presented by Firmicus Maternus and Hephaistio of Thebes.

[6] Apparently not dealt with by Valens, though such a method is mentioned quite briefly by Balbillus. All that can be said about it is that the minor years of the planets were reduced according to their distance from their exaltations, subtracting for each degree distant from the exaltation degree a number of days equal to the minor period. Thus, at the depression of the planet it would possess only half its minor years. Unfortunately, nothing is said about the starting point or order of time-lords.

[7] *ekbasis*. This word also means the fulfillment of divination.

particular and yearly times.[1]

And so then, we spent much time wretchedly, and while distressfully making changes of place,[2] mixing with those who are zealous about such matters, we took proof, until the wished-for heavenly visitation brought about through a kind of providence[3] the transmission[4] in a certain place through a certain lover of learning. By accepting a starting point, then, and applying much effort, we were seized upon by the goal[5] which we ourselves also came to possess after we had further rendered much service of our powers.[6] For, from the daily practice and the encounter with many men and seeing with one's own eyes what is suffered, we have judged this study to be sacred and immortal, and we will pass it on unbegrudgingly, since it seems to be a most essential heading for the remaining matters. For without this, nothing either is or will be; for, that which is foreknown has a beginning and an end.

I adjure you, my most valued brother, and those being initiated by this composition to the starry bowl of heaven and the twelve-zodiac[7] circle, the Sun, Moon, and 5 wandering stars by means of which one's whole life is driven, and foreknowledge itself and divine necessity—I adjure you to keep these matters in secret and not to pass them over to those who are uneducated except those who are worthy and capable of guarding carefully and justly repaying; and to remember me, Valens, one who has been so initiated, with an everlasting and good report; and especially, though you know my lack of possessiveness and part of the truth of how I myself cast light on something unopened by any man, neither to introduce others who disregarded my name to this composi-

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[1] Valens' general point seems to be that since the methods listed are only good for the general or broadest division of the times in so far as their subdivisions do not work, it would be better to find special methods more suited to the yearly times and use these in conjunction with the general time-lords.

[2] *topos*. Perhaps 'changes of topic' instead.

[3] *pronoia*.

[4] *paradosis*. Playing on the word that means 'handing-over' in the context of the time-lords.

[5] *skopos*.

[6] Valens seems to be saying here that he could not make his breakthrough until he himself had the proper time-lords for doing so, and only a method that foretold when he would discover that very method could have a claim to being true.

[7] *duokaidekazōidon*.

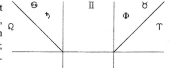
tion, nor speak despitefully about any of those who have written before or those who are about to be called upon for the purpose of putting off chance encounterers, and lay this blame upon me.

And all the aforesaid gods watch closely over these [teachings] that they may be favorable and life well-based and the consummation of reckonings satisfactory, but they foreswear themselves by the opposite [teachings]—neither is the earth passable nor the seas navigable nor is the seed of children; and when there is a blind and fettered mind, it may introduce a shameful life missing in good things. If then there is also some recompense after death for evil and good, even there the mind would partake of something similar. Whence if after coming to know the teaching herein, someone should mysteriously discover the above discovery in another treatise, it is not necessary to extol him, but to agree for our sake that [it is necessary] not only [to assign it] to the ones making the predictions, but also to those who are the discoverers of much and those who bestow honor on the teaching; for many who take over something unbegrudgingly have written their compositions in a begrudging manner.

Therefore I exhort those especially who encounter this composition by chance and those who are entering upon certain times and dances of the gods and those who examine mysteries to gain a godlike repute, to lay aside the many teachings of sects and books, and after having practiced themselves in the tabular and natural study of the stars and *zōidia* and of the canons related to the phenomena, to pay heed to these teachings and those which were arranged earlier, and to observe the stars to the degree for judgments that pertain to degrees, and likewise [zodiacally] for those that pertain to *zōidia,* in order that that which is stated may be stated with truth. For often I myself took stars to be in certain *zōidia* according to the time-description of the events, and in others according to the appearances, and especially whenever they should be in the beginning or end of *zōidia;* similarly also because one fails both in stations and at nightfall. To make a judgment, then, it is necessary to know exactly in what *zōidia* and degrees they are, and especially the *Hōroskopos*.

Let the beginning of the exegesis be from here. After examining the current year of the nativity, we knock out as many twelves as we can;

and after delivering over[1] the remainder from a star that is capable [of doing so] to one that is capable of taking over, we will come to know the year which it hands over to a certain star. That which has been said is concise in apprehension, but diverse in judgment. All the stars, then, and the *Hōroskopos* and Sun and Moon hand over to each other and reciprocally take over from each other.



In order that we may make the introduction clearer, let it be the case, as an illustration, that the Sun, Hermes are in Aquarius; the Moon in Scorpio; Kronos in Cancer; Zeus in Libra; Aphrodite in Capricorn; Ares, the *Hōroskopos* in Virgo.[2] We seek the 35th year. Take away two twelves, which are 24. 11 are remaining. We reckon, then, from what sort of star to what sort of star coming first there are 11 years. We find them: 11 years from the *Hōroskopos* and Ares to Kronos in Cancer, and again from the Moon to Ares, and from Aphrodite to the Moon. All these handings over are active in the 35th year. And according to the power of effect which each of the stars has, it will produce good or foul in the handings over, which we will indicate in a forthcoming account.[3]

Whensoever many handings over are made, then, it is necessary to also compare whether those of the benefics or those of the malefics are in excess, and to assign the prize to those. But if they are equal, the year will be judged irregular and diverse. In general, then, for every nativity it will be necessary to project the years from the Sun and Moon and *Hōroskopos*. And if they should fall out at empty places, they will have handed over to the lords of the *zōidia*. These three calculations themselves will have much power, whether the handing over is made to

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[1] *apodidōmi*. This appears to be a synonym here for *paradidōmi*. It also means 'to pay or render what is due'.

[2] L 120, II in Neugebauer dated to about 7 P.M. Feb. 8, 120 C.E. This was also discussed in Book II, chapter 31.

[3] The detailed delineations are given in chapters 17 through 25.

benefics or malefics, or else to those stars on pivotal or prospering places, or those not on pivots. And if so,[1] it is necessary to consider the handing over of other stars. For if malefics should rule over the year[2] while the three releasings[3] should have the power of beneficence, the year is effective and notable after some dispute and fears and vexations. And if none of the stars should hand over to a star but the division is carried onto empty places, it is also necessary to pay attention to the empty places. And especially if some stars should be present upon them by ingress,[4] they will take over. Also, it is necessary to extend from the Lot of Fortune and from Spirit and Eros[5] and Necessity;[6] for the ailments and the well-doings and dangers that pertain to the times will be taken over from these.

Quite naturally, it is also necessary to extend from the pivots; for just as [the pivots] are found for general and cosmic matters, they are also found for men.[7] For from the rising of Sirius the year and the four pivots make a circuit through a period of four years,[8] except that the

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[1] It is not clear whether this clause refers to the whole preceding list of possibilities, or only the last alternative.

[2] By there being more malefics involved in the handings over than benefics.

[3] That is, those of the Sun, Moon, and *Hōroskopos* as described above.

[4] That it is to say, there are planets transiting in those signs. This method seems most applicable to Jupiter and Saturn as the inner planets stay too short a time in one sign to be relevant. However, the transits of the inner planets would be important for monthly and daily profections. See the end of the *Tetrabiblos,* Book IV.[RH]

[5] The Lot of Eros is related to Venus. Its formula is as follows:

Day Lot = Asc. + ♀ - Φ
Night Lot = Asc. + Φ - ♀ Where Φ is the Lot of Spirit. [RH]

[6] The Lot of Necessity is related to Mercury, strange as it might seem. Its formula is as follows:

Day Lot = Asc. + ⊗ - ☿
Night Lot = Asc. + ☿ - ⊗ [RH]

[7] In other words the same modes of inquiry with regard to the angles are to be employed in both mundane and natal astrology. [RH]

[8] Because the year has an extra quarter day, it means that the pivots marking the beginning of the year make a complete rotation every four years.

years become different from the figure-description of the stars and the phases and the ingresses that pertain to the times. Similarly also, the Sun has 4 motions—greatest, least, and two means—and sets the circle aright through its four turnings.[1] The Moon also has 4 natural figures—conjunction, half, whole moon, 2nd half. And the cosmic condition is also established upon the earth from the 4 elements and 4 winds. If then these things be so, it is also necessary to use the 4 pivots for nativities and release the years from them and compare the stars at the nativity and the special properties of the pivots and *zōidia.*

It is also necessary to know ahead of time the cosmic conjunction and the rising of Sirius and the hour and the lord of the rising of Sirius;[2] for, this master of the year is judged to be universal while the lords of the places are cyclical. Similarly also, for each nativity and renewed nativity[3] the lord of the year is universal, but the lord of the conjunction or whole moon is cyclical. It is necessary, then, to compare if the general and cosmic lord[4] is associated[5] with the general lord of the nativity, or is the same; and similarly also, if the cosmic [and the] cyclical lords of the nativity are harmonious or the same. In addition to these, one must also observe in what places of the nativity eclipses have happened, whether prospering or not prospering; and furthermore, the risings and phases of the stars. For notable and commanding and royal nativities have their judgment from these, as well any change of action or else of reputation; and they are accustomed to signify great and wondrous effects, some being exalted to an unsurpassable fortune, others withdrawing to a depressed and easily reduced fortune.

Whence, someone must not teach us to be prolix or embroider the plan, but to make these effects themselves with assurance in order that the division may be less apt to falter in regard to brilliant and middling

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[1] A reference to the solstices and equinoxes. [RH]

[2] This is a technique that would have been very meaningful to astrologers in Egypt but not so meaningful to ones who lived elsewhere. The prominence of Sirius (which timed the flooding of the Nile) in all of Hellenistic astrology is a strong testimony to the influence of the Egyptians. [RH]

[3] *antigenesis*. [Additional by RH] This a solar or lunar revolution, or other type of cycle chart.

[4] It would seem that the "cosmic lord" is the lord of the rising of Sirius or other type of major type of mundane chart.

[5] *prosoikeioō*. That is, in the same domicile.

nativities. Otherwise, when we inquire concerning life or bodily or mental activity, we should project from the *Hōroskopos;* when concerning reputation and privilege and ostentation and father and greater persons, and whatever then the nature of the Sun is accustomed to produce, we will make the releasing of the years from him; whenever concerning bodily dangers and ailments or bloodshedding, from the Moon; whenever concerning action and livelihood and disciplines, from the Midheaven; whenever concerning good fortune and acquisition of livelihood, from the Lot of Fortune; whenever concerning matters of death or change or vexations, from the Descendant; whenever concerning foundations or buildings or hidden matters or matters pertaining to death, from the subterraneous pivot; whenever concerning wife or intercourse or society or types of things pertaining to women, from Aphrodite; whenever concerning military or public matters, from Ares; whenever concerning dismantling of things or acquisition or hidden ailments or paternal inheritance, from Kronos; whenever concerning reputation and friendship and alliances and acquisition, from Zeus; whenever concerning community or servile or bodily matters or gifts or receipts or writings, from Hermes. And these are the handings over and takings up that are of one form.[1] But when there happens to be two or three or more planets handing over or taking up, it is necessary to compare the power of each star in relation to those present;[2] for, the benefics and malefics will become effectual in accordance with[3] the original support of each nativity. And whatever general figure each should have in relation to those witnessing or being configured, it will produce the like when taking over the times from it or else when it has itself handed over.[4]

In order that handing over should be seen more precisely and more clearly, we will set out certain decrees and rules, by observing which

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[1] *monoeidēs*. That is, when there is only a single handing over taking place and a single type of effect.

[2] *pareimi*. Context would indicate that this means 'present at the same time', not 'present at the same place'.

[3] *kata*. It is not clear whether all the handings over will be effective but to varying degrees depending on the natal support, or whether some will be effective and others not depending on the support.

[4] That is, whatever effects an aspect should promise in the natal chart will be realized when the aspecting bodies are related as time-lords.

we will have a plan which is more readily grasped. First, then, we must examine if the handing over is made from places upon pivots to places upon pivots, or from the Good Spirit to the Lot or prospering place, in order that what is signified should be effective or probable; and then also if from declines to pivots or from the Evil Spirit to the Good Spirit. Prospering and effective *zōidia,* then, are the *Hōroskopos,* Midheaven, Good Spirit, Good Fortune, Lot of Fortune, Spirit, Eros, Necessity.[1] Middling are God, Goddess, and the remaining two pivots. Also ordinary and afflictive are the remainder; the power of these places is utterly exhausted or else is established to be active from the benefics or malefics present or witnessing. Indeed, the Evil Fortune seems to be better than the Evil Spirit according as it possesses a triangular figure in relation to the Midheaven.

And if in some manner a single handing over should be found for a nativity, with all the stars having chanced to be in one *zōidion,* they themselves hand over zodiacally.[2] And if the commixture indicates something generally for the nativity, that something will partake of every [star]. If 3 or 4 stars should be found in one *zōidion* and one or two in another, the first one which is superior by degree is prior and distributes the times first (that is, the one having the least degrees takes over firstly) and then the next, and similarly the ones taking over.

Though the divisions are diverse, if one pays attention he will not go wrong. For when the same handings over are signified in a twelve year period,[3] they will not [always] possess the same operation of the effects, but different. Whenever we will find a handing over after one or more [years][4] in a certain cycle, we will examine the renewed

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[1] Buried in this off-hand reference is a principle which might be quite important. The reader should note that there are some houses or *zōidia* which are intrinsically strong (or prospering) and others which are not. But the presence of various lots seems to be capable of making a poor *zōidion* prospering, or perhaps prospering ones not so prospering. [RH]

[2] As a *zōidion?* Or in zodiacal order?

[3] For example, a general time-lord could hand over to a certain planet occupying a *zōidion,* then to the same planet as ruler of an empty *zōidion,* then as a transiting planet of an empty *zōidion.*

[4] *aph' henos ē pleionōn.* The Greek only says "one or more." I have supplied "years" from the context.

nativity[1] for that year and whether the ingresses of the stars have any kind of similar figure both for the nativity and for the stars handing and taking over, and if they have the same phases relative to the Sun. For if we find them to be so, we say that the effect is constant, but if we find them to be other and dissimilar, we say that it is not uniform. For some effects are made generally, while others are partial.[2] For example, if one of the stars Kronos and Zeus should derive the general times while they are well situated,[3] and it should happen that the other derives the [particular] times in this cycle,[4] one will inherit or will be benefited by matters pertaining to death. But if Kronos and Zeus have domination over the 2nd or 3rd year in the cycle[5] but are not well situated, there will be no inheritance, but there will indeed be a legacy and benefits from death or such expectations, or else the purchasing of property, foundations and other possessions.

Similarly also, other effects in the general times for the cycle of twelve years will be constant, but not at all constant later or earlier,[6] unless the stars [so] indicate the intent of the effects. For example, let someone have been married in the 1st cycle, with the 34th year of the nativity [now] being current (for it is necessary to judge in accordance with the solar [releasings] and their effects). In another cycle he will have concerns with society or another marriage or whatever is appropri-

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[1] In this case the term almost certainly refers to a solar or other type of annual return. These will be introduced in Book V, and have already been described in the *Liber Hermetis*. However, more important for our consideration is that here Valens is linking profections with annual returns demonstrating that the Arabic Era methods for combining solar returns and profections have roots in Hellenistic astrology. [RH]

[2] *moirikōs*.

[3] Evidently he means their situation in the return chart or by transit.

[4] One of them is the major period lord and the other the minor period lord, or some such similar relationship. [RH]

[5] Modifying the text in accordance with the variants as follows: *ean de to b' ē g' tōi kuklōi Kronos kai Zeus epikratōntai to etos*. There seems to have been confusion here as to whether we are talking about the same handings over within a given cycle and in different cycles. But since the next paragraph picks up the theme of different cycles, this entire example logically pertains to handings over within a given cycle. Hence I have felt confident in making the above emendation, taking a clue from the variant reading.

[6] That is, in later or earlier cycles.

ate to women. In another he will serve in the military. When the same handing over is again the same, he will be at work for advancement or change or military doings. If then the general support also happens to be favorable for advancement, he will advance at that time, especially if benefics should have authority throughout. And if the nativity is great, he will also lead or command or share in a powerful rank. It is necessary to harmonize the effects in accordance with the concomitants of the nativity. Suppose someone should beget children during a certain time. When the same handing over occurs and the acme[1] or the solar [releasing] governs, they will again beget or make purchases of slaves[2] or will bring up someone in the role of a child, or will be concerned with the children of others. Suppose someone else came into office and stands at the forefront of the crowd. When the same time-lord description occurs and the nativity has good support, he will take on great and notable offices; but if the support is middling, he will retire with such or have the pomp and privileges of office. Similarly, suppose someone had a judgment against him or came into narrow straits. When the same handing over occurs, if benefics are testifying, he will be released from the constraint or acquitted of the charge; but if malefics are testifying, he will continue to be held responsible due to some even more malicious treatment or invidious accusation, or else he will spend his time for the worse.

Also, all of the remaining matters that happen to be concluded in life at a certain time will occur in accordance with the handings over, but they will be different through the general time-descriptions and the renewed nativities and the ingresses and phases of the stars, as well as the dissimilar figure-description in relation to each. For when the stars of that time make natal ingresses to the ones handing or taking over, or onto the pivots, they also contribute from their own nature and themselves either make the effect good or foul or else more active or preventative.[3] We judge it to be constant whenever the ingressing star should have a harmonious figure with the one handing over, or when

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[1] *akmē*. Presumably the releasing from the Midheaven.

[2] *sōma*.

[3] Here, as elsewhere, we see the importance of transits involving the time-lords. [RH]

the stars handing over should have with those taking over a figure[1] like to that in the nativity. But if the figures pertaining to the times should signify one thing while the ingress another, there will be a mean between the things effected. In general, every star in the handing or taking over is established as ineffective and preventative when it is setting; and if a benefic should be found, it provides the appearances alone. And if the 3 releasings of Sun, Moon and *Hōroskopos* should to a certain extent signify dissimilar things, the year will be diverse. Yet often, when the handing over was not according to the same plan,[2] the general times revealed great and notable effects; wherefore it is necessary for one starting from there to accommodate the yearly times.

Since some of the compilers have hinted at the above plan, those who will encounter this composition of mine will be reminded at the outset that, since no teaching has worked out anything, it is necessary to reveal the keys through which the handing over produces an astonishing period[3] when it becomes quite manifest in accordance with the form of the effect. If then someone soberly pays attention to the matters about to be addressed in the handings over through the combinatory study of the activity of the star and the *zōidion*, he will be less apt to stumble.

12. Concerning the Naming of the 12 Places and Concerning the Twelve-Turning[4]

Let the beginning be from the *Hōroskopos*, which is life, helm, body, breath. The 2nd: manner of living, Gates of Hades, shaded place, giving, receiving, community. The 3rd: siblings, being abroad, kingdom, authority, friends, relatives, heart, slaves. The 4th: reputation, father, children, one's own woman[5] and older persons, what one does, city, household, possessions, abidings,[6] retribution, changes of place, dangers,

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[1] 'Figure' refers to the total situation of a planet with regard to aspect, sign and house, position, dignity etc. [RH]

[2] That is, when the three handings over disagree.

[3] *horos.*

[4] *dōdekatropos.*

[5] *gunē idia.*

[6] *monē.* Perhaps 'stopping places'.

death, constraints, mystical matters.[1] The 5th: place of children, friendship, community, putting out of emancipated slaves, a kind of good or well-doing. The 6th: the place of slaves, injuries, enemies, ailments, weaknesses. The 7th: the place of marriage, luck, intercourse with a woman, friendship, being abroad.[2] The 8th: death, benefits from fatality, idle place,[3] lawsuits,[4] weaknesses. The 9th: the place of friendship, being away from home, benefits from foreigners, the place of god, king, sovereignty, astrology,[5] oracular consultations,[6] manifestation of gods, prophesying, place of mystical or secret matters, community. The 10th: place of what one does, reputation, advancement, children, wife, change, renewal of things. The 11th: place of friends, hopes, gifts, children,[7] of emancipated slaves. the 12th: place of foreign countries, enmities, slaves, injuries, dangers, courts of judgment, ailments, death, weakness.

Each place, then, properly produces what it signifies, but also the

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[1] Notice the combination of factors that later astrologers would assign to the tenth house as well the attribution of "one's own woman." [RH]

[2] Note that here and elsewhere in Greek astrology the seventh house has nothing to do with open enemies or hostilities. This does not come into the Western tradition until about the time of Abu Ma'shar (787-886 C.E.), although he may not be the earliest source. What we do see is that the earliest Arabic Era astrologers, Masha'allah (c.740-c.815 C.E.), Omar of Tyberias (died c.816 C.E., soon to be translated in the Latin Track), and Abu Ali Al-Khayyat (died c.835 C.E.), whose astrology is almost entirely Greek in style, do not mention this signification for the seventh house. It is not until a clearly Persian influence surfaces with Abu Ma'shar and other Persian astrologers that we see this signification. Hindu astrology also does not mention this signification. [RH]

[3] This is a reference to the fact that the eighth *zōidion* or place is disjunct the *Hōroskopos* and therefore unproductive (except of course for inheritances). [RH]

[4] *dikē*.

[5] *astronomia*.

[6] *chrēmatismos*. This also means 'negotiations', but the latter is the derivative meaning, 'oracular' being the older meaning.

[7] Valens follows the same tradition as Ptolemy in making the 10th, 11th, 4th, and 5th houses all places of children as opposed to the modern practice of assigning children only to the 5th. [RH]

nature of the place of the diametrical *zōidion* cooperates.[1] When, then, a handing over of a year should be found, we examine upon what kind of place the star handing over chances to be and upon what kind of place the star taking over chances to be in accordance with the above twelve-turning; and in accordance with the property of the *zōidion* and the place we disclose the effect, although the handing over of stars has its own power of producing effects, which we will put in order at the end of the divisions. For example, if when Kronos or Ares are upon the *Hōroskopos* they perform a handing or taking over, in accordance with that we will say the year to be bodily trouble or danger or bloodshed. If in the 7th place from the *Hōroskopos,* diverted by the wife or danger for the wife or upsetting faults through marriage. If in the 8th from the *Hōroskopos,* precarious travel abroad and vexation in a foreign country or betrayals from foreigners. And if in the 12th, trouble due to slaves or insurrections of enemies. Or the star will be active for as many things as each place produces concerning those matters. If benefics should be present upon the places, they signify something good, such as reputation, benefits, satisfactory purchases, being abroad. And the judgment will indeed be in accordance with stars taking over and bearing witness to the places, except that the form of the effect and the completion of the matter will be judged from the star handing over and the one taking over and the places.

It is also necessary to look at what kind of *zōidion* the lord of the star handing over or taking over happens to be in. And this star will be at work in relation to the form and its effect will be [in relation to the form].[2] The 2nd *zōidion* from the *Hōroskopos* and the 8th are judged to be idle and pertaining to death.[3] Whenever handing or taking over occurs in these places, the natives will be benefited on the occasion of fatality. And especially whenever benefics should be present or witnessing, great benefits will come about; but if there are malefic

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[1] This could account for what may seem to modern astrologers a mixing of opposite house meanings. [RH]

[2] This passage anticipates the medieval doctrine found in Montulmo that the domicile ruler has authority over the form of the effect, while the planetary significator (or hyleg) itself has authority over the matter of the effect.

[3] Modern Western astrology does not consider the second house in relation to death, but *Jyotish* does, considering it to be the eighth from the seventh house which they (like the Greeks) associate with death. [RH]

judgments, there will be contentions on account of legacies and the year will be full of danger and calamitous or impropitious. At times when malefics alone are present, then, or with the Sun or Moon or Hermes, the natives take upon themselves accusations of murder and contrive something dangerous for themselves. But if the star of Aphrodite should be present or testifying, they will be in trouble due to poisons or they will be arrested as plotters, unless the places of Kronos are indicative of death and legacy, which produce inheritances and benefits from fatality in accordance with a handing over to Zeus. If, then, the handing over should itself concur with the primary time-description,[1] there will be a permanent inheritance and great benefits in accordance with the support of the nativity. And if, while the division is in the Gates of Hades, this same handing over should take place from Kronos to the domicile of Zeus, there will be an inheritance. And if the handing over should come alone, there will also be benefits from fatality. Similarly even if Kronos and Zeus should make their handing and taking over when they are in the same *zōidion.* If the handing over should take place from the Good Spirit or Good Fortune or Lot of Fortune while benefics are present, there will be inheritance or gifts or occasion for some good. But if the fatal places should make a handing over to the declines, or the declines to the fatal places, the natives will hear of death from someone upon or from a foreign land; for, the declines signify the place of foreign lands and slaves. Similarly also, Gemini and Sagittarius generally signify the place of slaves for every nativity through the cosmic [figure]; for when Cancer is rising, the place concerning slaves leaves off in these places.[2] If, then, someone should have the place concerning slaves in another *zōidion,* but malefics should be found in these, such natives will undergo troubles and injustices from slaves; furthermore, losses and deaths and flights, and especially if Kronos occurs at these places. But if benefics should be present, the

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[1] This appears to mean when the delineation of the handing over from the point of view of house position concurs with the general delineation of the handing over based on the nature of the time-lords involved.

[2] This is a another clear indication of the Egyptian influence. In Egyptian astrology Cancer is always related to the Ascendant, Aries being the Midheaven, Libra the I.C. and Capricorn the Descendant. This makes Sagittarius and Gemini the sixth and twelfth houses respectively which are houses of enmity. [RH]

natives will be kindly treated [by them], and they will derive benefit from such, and they themselves will become benefactors to them or will raise some of them in the portion of children. Let the same be also supposed for the remaining declines.

13. Concerning Giving Over from Exaltation to Exaltation

When the giving over happens from exaltation to exaltation, with benefics being either upon them or testifying, it pertains to good opinion and is very beneficial, and especially if the lords should be in [their] own places. Similarly also, when the giving over is from their own domiciles to exaltations or from exaltations to domiciles, with the lords being upon them, they indicate that the effects are most active and glorious. But when giving over from depression to depression, the effects become middling and irregular.

When Kronos or Ares is properly figured, and they are handing over and taking over from their own domiciles or exaltations or even prospering places, they produce great activity and reputation. The star of Kronos, then, is able to cause in its administrative function inheritances, the possession of land, foundations, revenue, and is able to set aright the handling of magical matters[1] and ancient affairs. The star of Ares pertains to leadership. When the benefics are observing the Sun and Moon are properly figured in relation to them, they produce great eminence and assistance. But when the good stars are absent and the lights are opposed and improperly figured, while Hermes is blended in, they introduce accusations and impediments and great dangers and plots and confusions and destructions.

However, if they should improperly[2] do their giving or taking over upon other's exaltations or other's own domiciles, they throw down from heights or from quadrupeds, and they overturn with wounds and bloodshed or dangerous diseases, and also by conflagrations or shipwrecks. But when the nativity is being helped and has the support of the times, they cause a reduction in livelihood or reputation.

One must observe, then, if when the stars are of the diurnal or nocturnal sect, they are figured to the remaining stars; for these are also

[1] *mustikē egxheirēsis.*
[2] *anoikeiōs.*

more effective for good than the remaining stars, and the causes of great good are established in accordance with the proper giving over or ingress. But if not, they are preventatives and hindrances for reputation and benefit. And malefics have been named in accordance with this since they are the diminishers of life, but beneficent in relation to the remaining [matters]. Since even the star of Zeus or that of Aphrodite in givings-over or ingresses, when they are taken to be occidental or improperly [situated] or falling amiss,[1] produce times that are liable to disturbance and impracticable and dilatory, and they become diminishers of good or beneficial expectations; in addition to these, they introduce penalties and mental torments and afflictions in the things being accomplished.

14. Concerning Phases of the Stars and Ingresses

One must make an examination in a general manner, then, for all of the stars. For when those which are giving or taking over and which have authority for the year or the general times are found to be oriental, and they come into being or make their rising in accordance with the ingress into the prospering places, they make the actions conspicuous; for their power is awakened at that time. And each produces the property in accordance with its own nature; for whatever sort of power or effect it has authority over at the nativity, or what the year indicates for the *zōidion* upon which it is, the effect of that one will activate.[2] And if they should occupy the first station and should be found to be retrograde, they cause the expectations and affairs and benefits and treatments to be in postponement. Similarly also, in the acronycal phases they will become weaker and liable to hindrance, foretelling only imaginings and hopes. And if in some cases it makes a second station,

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[1] The overall context of this chapter suggests that the word 'falling amiss' *parapiptō* refers specifically to being out of sect. This word has occurred countless times in our translation so far, and if it has this specialized meaning overall, it would help sharpen the interpretation of many of those passages and prove that the sect doctrine is even more prevalent than we have thought so far.

[2] Another clear and strong statement that the potential of a planet in a natal chart is realized when it becomes one of the time-lords, and especially when it is transiting an important place.

it removes the hindrances and restores and leads to the stability and rectification of life. And if it should be carried under a setting [phase],[1] it introduces interruptions and troubles in what is being accomplished.[2] Furthermore, it also introduces bodily dangers and weaknesses and difficulties with the secret places; and often, though they foretell reputation and great expectations, these take a turn for the worse.

If, then, when a malefic is producing something according to the nativity and it possesses the year, while a malefic should enter in by ingress,[3] it will cause the intensification[4] of the evil. But if a benefic, it will cause an assuagement and assistance. Let similar things be supposed for the benefics. For every nativity, if the star of Zeus above all comes to the years by transit, or to their squares or diameters[5] when the times are good, or is in prospering places, it produces beneficence and reputation; and especially when it is oriental, it will become strong to the greatest extent for ruling over the times of those matters that seem good.[6] And if the times are bad when it comes to ingress, it will become weaker, and in postponing the beneficence and reputation it will become wavering.[7]

15. Concerning the 3rd and 9th Place from the *Hōroskopos*

When the 3rd or the 9th place from the *Hōroskopos* is giving or taking over with benefics present, it produces stays away from home for some

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[1] In other words, we are past the merely occidental phase and into the heliacal setting. [RH]

[2] We see a similar discussion of the changes of planetary meaning in Ptolemy in Book III in the section usually called "On the Qualities of the Soul" and the corresponding sections of Montulmo *On the Judgment of Nativities*, chapter IX. [RH]

[3] *kat' epembasin kakopoios epembēi.*

[4] Again the doctrine that a transit causes intensification or remission of a property. *Cf.* the last chapter of the *Tetrabiblos*.

[5] Here we see a logic that is different from that of medieval and modern astrology. Squares and oppositions are not regarded as difficult aspects; rather they are regarded as being pivot points or angles with regard to that planet. This is like the practice in *Jyotish*. [RH]

[6] *dokountoi.*

[7] *meteōros.* That is, it will become uncertain.

good purpose or in a foreign land, or they produce business or alliances with foreigners. And should the place chance to be bicorporeal, they will be helped most of the time or they will live abroad a lot. In these places some receive revelations[1] from a god, and they prognosticate the future, and they prepare sacrifices or prayers or votive offerings. Others also are favored by a god while recovering from weakness or escaping constraints or being acquitted of a charge, or recovering from an ailment or escaping danger. If the support is great and the general times assist, they receive gifts from a king and trusts for a leader or authority, or they become famous while causing the unravelling of affairs, or charges through royal luck. Others also gain an everlasting fame by outfitting temples or holy places or statues of kings.

When malefics are upon these places or testify to them, [the natives] are threatened in a foreign land and fall into loss or poverty and they do not set things aright in a foreign land, but they are undone by wanderings and dangers, and they continue to have the wrath of the gods, as it were, while blaming their peculiar fate. At those times some also deny the gods and worship others and eat unlawful meats. Others also engage in prognostication and giving oracles or prophesying or are taken for mad. Others also, after standing in great good fortune and reputation, receive trouble from a foreign land or from foreigners, and scandals and insurrections of the crowd or of cities, on account of which they undergo no ordinary danger because of the trust accorded them, and also enmities and betrayals. There are also times when, falling foul of accusations and royal fears, they are brought to a destruction of reputation and livelihood.

16. Concerning Irregularities of Nativities

Before all, then, after one knows the support and rank of every nativity,[2] it is necessary thus to harmonize the natures of the stars and *zōidia* so that the same effect should not be stated for mediocre and notable nativities, but rather a different one; for each star and each *zōidion* has both a medium nature of beneficence or affliction and

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[1] *chrēmatizomai*. Here this important astrological term is used unequivocally in an astrological context.

[2] See Book 2, chapter 23 for indicators of eminent or mediocre nativities.

possesses a notable nature or greater affliction as well, whence the occasions for great goods are established, but sometimes for great ills.

When, then, we should find a notable and brilliant support in the temporal handings over being watched over by the testimony of good [stars] even though malefics possess the times or else have arrived by transit to the pivots or prospering places, we state that it is not out of place to trust the nativity, but [the native] will administer to the affairs of the household in an altogether disorganized manner and will endure scandals and censures, and he will be in a state of confusion and fear. But if by some means the Sun or the conjunction or whole moon[1] should be afflicted, by bringing down upon themselves something unlawful and violent, the natives will undergo troubles and notoriety and insurrections of cities or enemies, on account of which they will spend their lives in great confusion. For such nativities, then, it will be necessary to compare the co-presence or testimony of the benefics in order that these causes should outstrip [the others]—or else predict destruction and dishonor. If the Moon or the *Hōroskopos* alone should be afflicted, his original eminence will become unmanifest through bodily vexations and dangerous diseases, grievous and painful for the ones possessing them.

If in some fashion the support of the nativity should be found to be impotent,[2] the natives will lead a private life minding their own business, and one is obliged to state that neither in the handings over of the times nor in the figure-description of the ingressing stars is there a diversity or any matters contrary to expectation, or innovations of activities or changes. And when the malefics are ingressing onto the prospering places, they do not damage happiness much, nor are the benefics of advantage to those of middling birth, because of the prior assessment[3] being universal, which the particular [effects][4] are not able to change.[5]

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[1] Presumably these are the positions of the prenatal New or Full Moon. [RH]

[2] *apraktos*. That is, neither dignified nor afflicted.

[3] *prolēpsis*. That is, what is gathered from the natal chart.

[4] From transits.

[5] This is an admission that in nativities that are in no way outstanding, being indifferent to eminence of either the reputable or disreputable sort, the time-lords and transits are not going to do much of anything.

There are, then, many nativities of great fortune and reputation that get brought down to depression, others of common fortune and ignoble birth that meet with happiness and become conspicuous. When, then, the nativity is found to be carried to a height by means of the general plan, brilliant indications and benefits and advancements will follow closely in the particular time-description when benefics have the times. But if malefics have the times, suspense and troubles and bodily annoyances will follow, though the support will remain unweakened.

And if the nativity should be carried to depression from the universal support, when the benefics take the yearly times or those which are ingressing, they will become weaker with regard to good service, and they will yield to malefics for damaging the nativity. Every time it is so, then, the benefics never occupy a beneficial place, nor indeed do the malefics occupy a malevolent one, but rather when the situation is changed around with regard to the particular time-description because of the universal support, they do indeed become benefic [or malefic].

And otherwise, it is necessary to examine the action of each nativity, whether it has its operation from Hermes or Ares or Aphrodite or Kronos, or from the Sun or Moon or Zeus, in order that the support may be found to be notable. For in this manner, when each of the stars in the handing over is well situated or has arrived by ingress, the year will become beneficial and full of ideas for the business of what one does. For example, if Kronos should come to the place of the Sun or Moon, it will [not][1] cause great damage for that which the Sun or Moon or their places indicate from their own nature. Similarly also, even if the year should be upon it or should fall out upon it, either wherever it lay at the nativity or wherever by ingress, we will declare their effects for them. And even though the remainder of the stars and the Sun and Moon should be in the idle[2] place, when they are also ruling over the times, they are made quite operative; and when opposing, highly upsetting. If the year from the Sun and Moon and *Hōroskopos* should reveal something for any nativity, it is unchangingly either good or foul. For example, if it should fall out on Aphrodite or Zeus or onto the prospering places, it is good; but if on Kronos or Ares or the afflicted places, foul. If the handing over should be made on both, that which the

[1] I have supplied this not since context seems to demand it.

[2] *scholastikos*. The eighth house.

stars or the places indicate in the year will happen. And if the three calculations indicate dissimilar things, the year will become diverse and irregular. It is better, then, for the malefics to hand over to the benefics than for the benefics hand over to the malefics. And if a star should hand over to a star which is in its own[1] *zōidion* (that is, when the domicile steward is in the prospering places), it will produce a propitious time.

This account also seems to be natural, where the releasing of the years should be made from each place in accordance with its signifying something. For example, from the Midheaven whenever we inquire as to doing; and from the place for marriage when concerning a wife; and from the place for slave when concerning such bodies; and similarly from the place concerning children. If then we should find benefics present on the place leaving off, or if they are testifying, or else the *zōidion* is prospering, we will declare rectifications or benefits or satisfactory outcomes of a course of action.

For every kind, it will be necessary to consider the ruler of the ruler, in what kind of *zōidion* it is and how it is figured. For if the ruler of the *zōidion* falls poorly, it signifies some accusation, but if the ruler of this one falls well, counter-resolution[2] of the evil will occur and there will be benefits from considerations of rank or the setting aright of expectations. Some also receive trusts or gifts from superior or royal persons when the general times are ruled throughout by the Sun and Moon or benefics and the distribution occurs well. In general, especially if Zeus in a nativity should have a superior position[3] over Kronos or else should be square or hexagonal or trigonal or diametrical, or should

[1] The text has *en heni zōidiōi*, 'in one *zōidion*', but this does not make much sense.

[2] *antanalusis*. Antiochus (chapter 31) mentions two different situations under the heading of 'counter-resolution': "There is counter-resolution whenever the diurnal planets have the places of the nocturnal ones and the nocturnal planets the places of the diurnal ones. Or, whenever stars lying upon the *zōidia* should have good dealings, while the rulers of the *zōidia*, not having dealings, should actually be in affliction." The present text offers a different but related meaning.

[3] *kathupertereō*. If this does not mean a dexter square here, or position in the tenth *zōidion* from Kronos (since an unspecified square is mentioned next), it might mean lower longitude in the same *zōidion*.

be present with it, and similarly if Ares should be found to be trigonal or square or in the *zōidion* post-descending while Zeus is in the subterraneous pivot, the gifts and benefits will be greater. And for those supplying gifts to others or seeking fame in regard to the public or lavishing [money] on the multitude, if for a nativity Hermes should not be testified against[1] by Kronos and Ares but witnessed by Zeus and Aphrodite, they will be lovers of glory and will share in the greatest fame and honour. But if it should be regarded by Ares, they will have a change of purpose and incur censure and have trouble and notorious scandals, and they will instantly be brought before the judgment seat for expenditures. And if it should be regarded by Kronos, they will continue cautiously and censoriously and dangerously. And if it should also be regarded by benefics, both will ensue. Every testimony of a star, then, is powerful, but chiefly that by square or diameter. And that in the equi-ascensional *zōidia*[2] will also be taken into the judgment. When the handing over takes place in Taurus and Virgo, it indicates that the effects from these are inconstant and dilatory or disputed[3] or utterly destroyed. In Sagittarius and Capricorn they are enigmatical and liable to end in loss[4] because the *zōidia* are incomplete.[5]

Since the division is so natural, it will be necessary to examine the handings over not only for a nativity, but also, if one knows the hour and stellar arrangements, to make use of it in inceptions and flights[6] in the same manner as in nativities. Whenever Kronos and Ares have a relationship to the Sun and Moon or *Hōroskopos* either by opposition or superior position or another power of affliction, if there should be given the nativity of a child who cannot possibly submit to the effect, such as the beginning of an activity, yet the handings over of the stars are found, the effects will obtain for the father and mother, at times also

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[1] *akatamarturētos.*

[2] These are the *zōidia* which have the same rising times, such as Aries and Pisces, Taurus and Aquarius, Gemini and Capricorn, etc. [RH]

[3] *epidikos.* As in a legal dispute. That is, the issue under judgment astrologically is not clear-cut.

[4] *epizēmia.*

[5] This may be a reference to the fact that the image of neither *zōidia* is a single, unified form. Sagittarius is half man and half animal, Capricorn part goat, part fish. [RH]

[6] Katarchic charts for the fleeing of slaves. [RH]

for the master,[1] but until the one who was born should himself take on the signified effects by attaining the time of the acme,[2] only assign to him those effects that it is possible for him to submit to, such as a gift, legacy or double name, slackening,[3] and pimples and the remainder. There are times, then, when certain paradoxical effects are accustomed to happen, which are made clear ahead of time from the general judgment of the stars. It is necessary, then, to also harmonize both the rules and the effects for the solar [releasing] and for the customary character of the place in accordance with the times when they are signified. For in this way the treatment will be judged to be not deceitful.

For two nativities, either of siblings or of a man and wife or of relatives or of other friendly persons, it is necessary to reveal the effect for the one who is associated at the nativity in accordance with the applicable time and to say whether it will ensue before or after; but I assign the change of circumstance[4] to the other when it is his turn.[5] For example, if it is conducive to the one to be benefited on the occasion of fatality, and it is conducive to the other [to receive] the inheritance from which the aforementioned expects the benefit, the benefit will not happen in these times, but rather in the times of the one expecting the benefit. For, the effect also comes from the Midheaven, or often the effect happens quickly for one, but the same thing happens for the other after a time or through being away from home or judgments or accusations or some other cause. And let the same be conceived for reputation and gifts and purchases and sales and community and wedlock or traveling abroad and the remainder of the things brought about in life. Whence, at times it is customary to take the effects beforehand, at times to retard them through the sympathies of the nativity or else impediments. And as with a musical instrument, nature opened up the power of the effects from the circuit of the stars, at times attacking suddenly and unexpectedly, at times enduring and holding fast with necessity, until the [time] possessing the harmonious occasion of

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[1] Symbolism that cannot be manifested in the lives of children can be manifested in adults who are very important to them. [RH]

[2] That is, the Midheaven, which governs what one does.

[3] Of parental authority?

[4] *tropos.*

[5] *apo deuterou meros.*

the matter overtakes[1] the stars.

It is also necessary for one to learn to compare such examples from the cosmic situation, how the Sun does not always cause the same changes of the air from the tropical degrees, but at times it brings the cosmic condition to mildness beforehand, and at other times it later furnished much storminess and a fearful churning of winds after coming through the wintry tropic with fine weather. Nor yet does the Moon bring about an abundance of rain in accordance with the phases that seem good or open up the air after the bonds,[2] but sometimes it causes storms prematurely and anticipates the natural cause, as contrary to expectation there comes about no ordinary confusion of the seasons; and at other times it puts the mild air into a stormy state during a phase when it is not at all indicated; and at other times when it had passed beyond the loosing of the bond, it was submitting to a stormy change. Similarly also, the remaining indications of the stars and the settings do not come about in accordance with the same circumstances, but at times they anticipate, and at times they make their phases later, and at times they do not show at all. These matters happen to be altered by the risings of the year and conjunctions and whole moons and eclipses and the four year cycle[3] and the universal and cyclical rulers, and in relation to the changes of the current ingresses.

17. Concerning the Giving Over of the Stars and Lots and *Hōroskopos*

[Commentary by RH] The material that follows is the delineation of the profected points to planets in the *zōidia* to which the profections have come, or the rulers of these. The material in these delineations is quite different from the delineations of the 129 month periods given by Firmicus Maternus Book VI and appear to be based on different principles. This is an indication that the delineations are based on a system of first principles, not merely a mixing of symbols. In fact the affects of A handing over to B may be quite different from those os B handing over to A. See the Editor's Introduction.

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[1] *paralambanō*.

[2] *sundesmos*. The final paragraph in chapter 4 says that for the Moon the loosing of the bond occurs at the whole moon.

[3] This may refer to the fact the every four years, roughly, the angles of a solar revolution repeat. [RH]

In keeping with this, we will append the giving over of the stars.

The Sun giving over to Kronos, then, produces a grievous year. For, it signifies inaction and hindrances, and enmities or controversies and afflictions from superiors or elders, and insurrections against ordinances; and it signifies diseases or opthalmia, irregularities in life and frightful changes, attacks by subordinates, the death of the father or one who is like a father; when falling amiss, it produces accusations and constraints.

The Sun giving over to Zeus indicates a brilliant year and fame for the father of him who has it, and alliances with superiors, good times, gifts, and notable actions or offices or the conception of children; and it makes marriage for the unmarried. And in things that are being accomplished it is effective and effectual, foretelling good expectations.

The Sun giving over to Ares indicates an unhealthy and precarious year, and danger for the father or the one having such a character; and it indicates unpropitious times for him and the rectification of matters after much preparation, exile, inopportune losses and enmities from superiors or the father, afflictions from subordinates, cuts and bloodshed or the bursting forth of blood, trouble in the principal places and cloudy vision, jealousies and charges and abuse.

The Sun giving over to Aphrodite indicates a good and pleasing time, for it brings about alliances and friendships and gifts and delights, society and marriage and child-bearing or purchases of ornament or slaves; and for those who are preeminent, it produces offices, conspicuous reputation and those on the look-out for greater expectations; and it is able to get rid of concerns and every accusation.

The Sun giving over to Hermes is good, effectual, prospering, sociable, beneficent to subordinate persons, effective in matters of giving and receiving. But if in some manner it should be contemplated by malefics, it introduces lawsuits and confusion, fears on account of money or written matters, condemnations of slaves and friends, and inopportune expenditures and losses.

The Sun giving over to the Moon is practical and philanthropic, producing acquisitions and benefits from males and females, and

alliances with them, and marriages and unions and notable parents, and good times and gifts from foreigners or from foreign countries.

The Sun distributing to itself and well figured produces brilliant acclamations and actions, alliances with superiors and those who are greater, and unexpected benefits. And if it should also happen to be with benefics or should be witnessed by them, it introduces greater reputation and benefits. But lesser ones by night, or [the time] will become full of troubles, producing enmities and judgments or dreadful accusations. But if a malefic should also fall with it or testify, it brings on a diminishment of livelihood or reduction of reputation, and precarious travel abroad and enmity of the father, or danger and troubles with things.

First, then, we must examine the natures of the stars and their figure-description; for if each happens to be of its proper sect and well figured according to the support of the nativity, it will show the power of the effects to break down or intensify still further what is harmful when the testimony and ingress of the remaining stars are quite powerful, or to benefit and appear good. It is better, then, for them to be found in prospering *zōidia* and oriental, but if they should chance to be setting or should fall amiss in an improper fashion while afflicted, they will be turned toward the opposite.

18. Distributions of the Moon

When the Moon has distributed to itself, it is unpleasant; for, it brings on enmities and lawsuits from greater persons, and fluctuations of livelihood, and confrontations of relatives and wife. And if a malefic should be regarding, it produces bodily weakness and sudden dangers. In this time it is necessary to examine the *zōidion* itself in which the Moon is, lest when a malefic is ingressing it should produce something worse. And if a benefic [is ingressing], it brings on the dismissal of accusations, although travel abroad and changes of place. Also, if it should be so, it brings on the accomplishment of matters at an impasse; and it is remedial for what is foul.

When the Moon has distributed to the Sun, it empties one's livelihood

and produces the greatest expenditures, and especially if it should be contemplated by malefics, it shows ahead of time hindrances to actions and empty hopes and factions and troubles, and unsettlement of family and the intercourse or marriage of females. But for those who have reputation and stability of life, they begin [to make] journeys for purchases or the accomplishment and furtherance of matters, or for certain gifts and kindnesses.

When the Moon has distributed to Kronos, it produces a year that is diverse and in suspense, and weakness or death of the mother if she is still alive, enmities and unsettlements of matters, and changes of place and the cooling down of activities, and bodily dangers and trouble with the private places or the sense organs, and especially when it is waning; but when it is rising, the evil is less except the time is harmful and painful.

When the Moon has distributed to Zeus, it indicates a time that is good and effectual in acquisition and alliance with superiors, and indicates reputation and rulership, benefits and gifts from females, marriage for the unmarried, children for those who are married, and affectionate companionship, or increase of livelihood for the mother or increase of reputation for those who have it, and the accomplishment of matters and expectations, and the fulfillment of hopes.

The Moon handing over to Ares — the year is difficult, and especially if [the Moon] should be borne along from rising by day; for it produces dangers and weaknesses, bloodshed and falls or onset of fire, losses and the unsettlement of family, deaths of females or separations, enmities and judgments, confinements and insurrections of the masses. And if the Moon should happen to be subtractive or (especially by night) borne along just after setting, when the times are at hand for foulness and additional burdens, it effects what is easily accomplished with fears and hardships.

The Moon handing over to Aphrodite indicates a year that is on target and conducive to accomplishment, and [it indicates] reputation and alliances, sympathies and marriages by both males and females. But if by any means they should happen to be uncongenially situated or are being contemplated by malefics, it indicates unpleasantness and enviousness, and expenditures and breaches of faith with regard to

female persons. Generally, then, the handing over itself always brings in jealousies and factions and unsettlement, and enmities in relation to kin or family and those who are friends.

The Moon handing over to Hermes indicates a time that is effectual and easily made right in relation to female persons and alliances, and especially if it should be configured with good stars; but if with malefics, the natives will undergo lawsuits and troubles on account of money or writings or matters of calculation. And they will undergo a great struggle, and if Hermes should be found to be lying suitably, they will survive; but if it is lying out of place, they will be condemned and they will make the greatest expenditures.

19. Distributions of the *Hōroskopos*

If the *Hōroskopos* should give over to a malefic, it produces the worst time, especially to Kronos by night and Ares by day; for it brings on bodily dangers and irregularities of life, fears and very troublesome accusations, and falls or injuries.

The *Hōroskopos* giving over to Zeus indicates a time brilliant and full of acquisition, and reputation and outstanding rank; some are benefited and brought forward by superiors, and some are content with being delivered from dangers or accusations, and some make an attempt at freedom.

The *Hōroskopos* giving over to Aphrodite indicates a time good and amorous, alliances and intercourse of females, purchases and merriment and deliverance from evils.

The *Hōroskopos* giving over to the Sun indicates a year very sympathetic for greater and superior [persons], a year good for acquisition; and for those with reputation a greater rank and advancement.

The *Hōroskopos* giving over to the Moon [indicates a year] that is unchanged and effectual, benefits and alliances from females, innovations, activities and travels abroad that are easily made right. And especially if benefics should testify, prosperity in a foreign land; but if

malefics, the opposite, and troubles in addition to these.

The *Hōroskopos* giving over to Hermes indicates a year that is effectual and full of profit and easily made right; but if it should be looked at by malefics, one that is full of dispute and penalties.

Similarly also, when the stars give over to the *Hōroskopos,* they produce the same things; but in accordance with the congenial place-positioning of each or as contrariwise, the effect will also be judged either beneficent or foul.

20. Distributions of Kronos

When Kronos has distributed to itself, it signifies vexations and inactivity, and enmities and disgraces from superiors or elders, and the native will become subject to hindrances in his applications; or else, if he should do something, it will be unsteady. And if it should also be contemplated by Hermes and Ares, he will suffer vexatious prosecution on account of writings, and judgments and subversion or chicanery concerned with old affairs or those pertaining to death, and treachery, and whatever he will persevere in has the wrath of god; he will become gentler and effective at things by means of slowness.

Kronos having distributed to the Sun signifies danger or death of the father if weakness is already present in him, and it produces a suspenseful year, and enmities and penalties and judgments, trouble with the sense organs and a recurrence of ailments, and mean-spiritedness in relation to friends and relatives. And if it should happen to be well figured by day, the natives will do for themselves with hindrances and payments, or they will be benefited by a death.

Kronos having distributed to the Moon signifies danger to the mother for those who have one; but if not, of female persons. And it signifies enmities and separations, harm and chicanery and troubles with things, and precarious movements and bodily weakness and occasional ailments, and internal distress and tenderness in the tendons, and feebleness and darkening and unexpected ailments.

Kronos having distributed to Ares indicates the worst and most dangerous year; for it produces weakness and treachery and distress, deaths and troubles from one's own; or it makes those who experience judgments, ungraciousness of friends, unsettlements of family, defenses and fears and enmities toward superiors, and the death of the father for those who have one, or else of older persons, and precarious or unproductive stays away from home. And if by any means they should fall poorly, they produces shipwrecks and destructions, ailments and injuries. But if they should be well figured in prospering *zōidia* or witnessed by benefics, most of the occasions[1] will be dispersed.

Kronos having distributed to Zeus indicates a time good and effectual; for, the natives will receive inheritances or legacies, and they will be benefited by elders or matters pertaining to death, and they will have authority over foundations and buildings; some also make acquisitions from waterside business or they are shipowners or they make purchases of ships, and they will rebuild or demolish, and by setting old matters aright they will have honor conferred upon them for their life. And if by any means the star of Ares or that of Hermes should co-testify, as a result of undergoing judgments and lawsuits, they will make untimely expenditures.

Kronos having distributed to Aphrodite indicates separations of wives or injustices from females. Some also behold deaths, and they are inconstant in matters of cohabitation and intercourse; others also have plots formed against them, or they make trial of drugs and experience internal distress, and they meet with weakness and ague and attacks of rheum, and impediments and judgments and complete changes of their affairs. If the nativity is found to be of a woman, she will spend the time in pain, and especially if she should conceive; and she will be uncomfortable with the friends of her husband.

Kronos having distributed to Hermes indicates disputes over ancient or mystical matters, and matters of money and calculation, and giving and receiving, and hindrances and losses in matters being accomplished, and betrayals and enmities. The natives also behold deaths of their relatives, and become very learned and inquisitive during these times, and they

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[1] *aitia*.

meet with pledges and gifts, and they are troubled by documents according as the figure-description of [these stars] in the theme[1] is familiar or alien.[2]

21. Distributions of Zeus

Zeus having distributed to itself produces a time which is good and effectual, and benefits and gifts from friends, and the accomplishment of matters, trusts and thrift and alliances with superiors and the conception of children. If by any means it should be contemplated by Ares, it foretells irregularities and untimely expeditions.[3]

Zeus having distributed to the Sun indicates a time which is brilliant and good for acquisition for superior persons, and it brings on good times with the populace, offices and advancements, and the natives are deemed worthy of honors and garlands; and it foretells leadership and generalship and sovereign fate in accordance with the rank and place-positioning of the chart.[4] And for those of middling estate, it indicates activities and deliverance from evils, and freedom, helpful alliances, changes and sympathetic friendships, the begetting of children, acquisition of slaves, and especially when it is well figured by day.

Zeus having distributed to Kronos causes moves and expeditions[5] and the disobedience of family, the deaths of some, and changes of place and affairs, and unstable partnerships and enmities of friends; and in things being accomplished it makes the natives unsuccessful at finishing them, or they do so with postponements, and they have conversations and make petitions and encounter disturbances.

Zeus to Ares—the year is harmful and full of trouble, having enmities and slanders in relation to superiors, condemnations and betrayals,

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1 *thema*. That is, the chart.

2 *oikeios ē allotrios*. That is, if they are in their own places or another's.

3 *exodiasmos*. Or expenditures.

4 *thema*.

5 *exodiasmos*. Whereas this word seems to have meant 'expenditures' in earlier delineations, here 'expeditions' seems more appropriate.

dangers and travel abroad and precarious illnesses, crises or deaths of one's own, irregularities of livelihood and expenditures.[1] If the nativity should be found to be public or military and the figure is well, it produces alliances and advancements with expeditions,[2] gifts and promises; but they are those who spend the time in great fear or suspicion.

Zeus having distributed to Aphrodite is beneficial and suitable for acquisition, bringing on loveliness, alliances and gifts; and it [makes] [the natives] gain benefits from women or through women, and be upset by intimacies and intercourse and friendships. And it brings on marriage for the unmarried, conception or begetting for those who are married. For notable nativities, it decks out [the natives] with garlands and produces conspicuous rank, public offices and gifts to the masses, and greater advancements and standing in the forefront, and the acquisition of slaves and adornment.

Zeus having distributed to Hermes is effectual, profitable, bringing on commercial intercourse,[3] and it stands as highly beneficial for matters concerned with speaking or calculation or writing, and it brings on partnerships and friendships with superiors, and gifts or inscriptions, and [the natives] are benefited from deposits or discoveries; whence they also make purchases of slaves and stand as lovers of finery. Some are also exalted, and especially if [the stars] should be well situated; but in general they are calumniated and they are much troubled or endure scandals. And especially when they are poorly figured or diametrically opposed by malefics, or present with them, or squared by them, the natives endure no ordinary struggles and spend their time full of fear.

Zeus having distributed to the Moon indicates a time conducive to accomplishment and acquisition, and alliances and benefits from females and superior persons, and reputation and offices and standing in the forefront, deliverance from dangers, and the acquisition of adornment or slaves, conception or begetting of children and the intercourse of women, and gifts and inscriptions and kindness of the mother for those

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[1] *exodiasmos*. Or expeditions.

[2] *exodiasmos*. Or expenditures. See previous note.

[3] *epiplokas epagōn pragmatōn*.

who have one. And if the figure should chance to be well, they will have authority over deposits, and it will produce the discoverers of treasure, those good at business and those who are well-favored by god, and the deliverance from affliction or slavery.

22. Distributions of Ares

Ares distributing to itself by day is unpleasant and full of trouble; for, it brings on enmities and harm and abuse of public matters, or those who squander public [funds]. Some, then, are insulted or constrained by military or powerful persons. But by night it is not bad, but rather suitable for accomplishment and benefit, and especially if it stands in prospering *zōidia,* and especially for those attending to masculine activities, or public and military ones.

Ares giving over to the Sun is danger of the father for those having one, but if not, of one like a father; and it produces enmities of superiors and separations of friends, and it brings on precarious diseases and trouble with the senses, and danger from fire or falls or quadrupeds, bloodshed and blows and collapse, jealousies and contention and dreadful travel abroad. If by any means they should chance to be upon prospering *zōidia* or witnessed by benefics, it brings on activities and benefits and reputation and alliances with superiors [though] with fears and upsets and plots, and [it brings on] those who are subject to jealousies and hindrance in their activities.

Ares giving over to the Moon is perilous and full of danger, possessing unsettlements and constraints and lawsuits and fears, and precarious travel abroad or attacks and insults from a foreign land, and danger for the mother or female persons, battles and separations, and it is full of disturbance for the people or the city; and it also brings on weakness and bloodshed or falls, recurrence of ailments or danger from fire and shipwreck; and especially if the nativity should be by day and the Moon should be waxing in light and should fall poorly, the aforesaid will turn out even worse. And furthermore, [it brings on] weak sight, trauma, breaking of limbs, trouble and injuries to the eyes. But if it should chance to be in prospering *zōidia* while witnessed by benefics, they will produce activities and advancements with fears; furthermore, it brings

on bodily dangers of women, bloodshed and destruction and abortion, and trouble with the natural [places].

Ares giving over to Kronos indicates a year that is the worst and given to disturbance; for, the natives encounter lawsuits and insults, losses and rejections, and they see dangers and deaths and destruction of their own, and [the stars] surround [the native] with violent and highly disturbing affairs, hurtful and distressful travel abroad or raids of robbers, weakness and sudden dangers. And [it indicates] the insurrections of enemies and wrongs or distress from slaves; and since they are near to constraint and fears and defenses, the natives will be treated wretchedly unless chancing to be in familiar *zōidia* or being witnessed by benefics, [the natives] submit to charges hardly touching the surface.

Ares giving over to Zeus indicates a year fine and effectual, bringing on accomplishment or assistance from superiors and alliances and good hopes and the fulfillment of expectations; and if the native should have a relationship to the military,[1] he will be a soldier or he will advance. Those who possess a greater fate will come into leadership and conspicuous reputation, and they will make changes of place for some good, and they will be an ornament to the substance around them prior to coming into irregularities and expenditures. And if it chances to be diametrical, it is indicative of impediments and losses.

Ares giving over to Aphrodite [indicates] enmities and separations of females and unsettlement of family, and the death of the mother for those having one, or else of females; and [it indicates] intimacies and adulteries, transitory friendships, and exposures. But if they should have some sympathy,[2] the natives endure embarrassments, and in their actions they will borne along in an unsteady manner; and women, after experiencing bloodshed or miscarriage, will spend their time in much danger.

Ares giving over to Hermes indicates a year full of disturbance; for it is one possessing dangers and losses on account of writings or money or calculations, contentions, chicanery over the mysteries, sureties and

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[1] That is, natally.

[2] Presumably this means when the planets are in sympathetic places.

debts, attacks and defenses. And if they chance to be in bicorporeal *zōidia*, the natives will themselves show the same [treatment] to others, or they will act recklessly. And if the three releasings are kept well,[1] the natives will encounter the aforesaid. But if they should chance to be poor, the natives will be unsteady in what they are accomplishing, and even if they should be right, they will yield; and even while enduring the greatest diminishment, they will be upset with no ordinary accusations.

23. Distributions of Aphrodite

Aphrodite distributing to herself while being well situated brings on friendships and alliances, sympathy for men and women, and gifts and delightful intimacy and marriage, good will of family and pleasures and benefits. But if it should be found with Kronos or Ares, or should be contemplated by these, or should chance to be in non-prospering *zōidia*, it brings on censures and exposures and adulteries, losses, and rejections and treacheries of women, judgments and unsettlements; likewise also for women from men.

Aphrodite distributing to the Sun produces a time suitable for reputation and acquisition, one suitable for alliances for male and female persons, and benefits, intimacies and marriages and conception, purchases and gifts of adornments and slaves, and reputation of the father for those having one, and sympathy from such, and benefits, especially if they should chance to be well figured. For those who are preeminent, it decks out the native with garlands and brings on high-priesthoods and advancements and offices; and it produces gifts to the masses, oracular responses[2] and those who are privy to mystical and divine matters, and loveliness and merriment.

Aphrodite distributing to the Moon, while well situated and figured upon opportune places, indicates a time suitable for acquisition and benefit, and it adorns the life with pomp and supplies outstanding reputation, except with jealousies and rivalry and factions and the secret

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[1] *sōzein.*

[2] *chrēmatismos.*

envy of some; and it is wont to bring on acquisitions and benefits which are incomplete or partial. But if it should be poorly figured, it makes injustices and enmities from male and female persons, suspense and unsettlements in relation to related and dear persons; for in general their handing over is controversial and contentious.

Aphrodite distributing to Kronos indicates a time suspenseful and harmful, and it brings on separations, fights, outrages, exposures, injustices because of the mother or women, and enmities of relatives or dishonors and disputes in relation to older persons or partners. And it surrounds [the native] with censures and shameful ailments and unstable friendships and intimacies; and the natives incur judgments in relation to women and they undergo confrontations, and they have difficulties of their circumstances and affairs. They also encounter weakness and trouble with the private places or sense organs; and they are threatened with attacks and poisons and occasional ailments, especially when Ares and Hermes co-testify.

Aphrodite distributing to Zeus indicates a year good and suitable for acquisition, and it brings on alliances with superiors and gifts, and offices, and political and popular ostentation, and reputation and advancements, marriages and deliberations with women, and friendships, conception and begetting and loveliness for those who make the attempt. But if someone should be of middling estate, he will prosper and will have a release from foul matters or subjection, and he will be deemed worthy of trust and honor, and will be an ornament to the substance[1] around him.

Aphrodite distributing to Ares—the year is suspenseful: fights with women, separations, bloodshed, ruin, death of women or mother; some make charges on account of women, experiencing controversies and enmities and exposures, and censures or adulteries, and they are wronged or betrayed, and by acting or replying contrary to policy[2] they incur chastisement. There are times, then, when even believing a separation of co-habitation to be invoked by prayer, they keep notorious scandals alive because of certain hopes that they harbor.

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[1] *hupostasis.*

[2] *para hairesin.*

Aphrodite distributing to Hermes indicates a year effectual and on target for giving and receiving and commerce; and it compasses friendships for those making a start in speaking or education, and purchases of adornment and slaves, and the society and wedlock of men and women, reputation and honors, the rectification of matters; and those who are privy to the mysteries, and trusts of deposits and sympathies of relatives.

24. Distributions of Hermes

Hermes having distributed to itself is effectual and beneficial, and makes [the natives] shrewd concerning dialectical reasoning[1] and persuasion[2] and more excellent than their opponents when they are accomplishing something with good verbal delivery and in a mysterious[3] fashion, and it produces rectifiers of matters and those who derive their health and happiness from speeches or calculations. And especially if it should chance to be rising or in prospering *zōidia* or should be regarded by Zeus or Aphrodite, it indicates greater trusts[4] and benefits; but if by malefics, it is indicative of fears and impediments.

Hermes giving over the year to the Sun is shrewd, social, effectual, one that brings about alliances with superiors and requests and gifts though with postponement and impediments, and administration and standing in the forefront and accounts[5] of mystical matters, and it pertains to reputation and benefit from speech and education. And the natives excel at most matters by finishing them in a mysterious manner and with good verbal delivery.

Hermes giving over to the Moon indicates an effectual year, especially if the Moon also chances to be well figured and rising, and they should chance to be in prospering places, brings about alliances of males and

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[1] *epicheirēsis*. Perhaps, 'concerning what he puts his hands to'.

[2] *pistis*. Perhaps 'trusts' in the commercial sense.

[3] *mustikōs*.

[4] *pistis*.

[5] *historēsis*. An undocumented word, but apparently an equivalent of *historia*.

females, and assistance and rectification for matters, and trusts, and success in the things being accomplished, and sympathy for greater persons. But if it should chance to be uncongenially situated or contemplated by malefics, it brings about judgments and payments or insults and threats of superiors, constraints or fears, and betrayals of the mysteries.

Hermes giving over to Kronos indicates a year full of trouble and danger, bringing about dismantlings, insults, losses and judgments, and on account of writings or loans. And the natives come into a state of weakness or wasting and disease, and they are swept away by anger, or they make a trial of drugs, and they behold the deaths of their own siblings and children; they go to trial over matters pertaining to deaths or they are involved in contention. And if they should also be diametrical or square, or should be contemplated by Ares while being poorly situated, they will also contrive something dangerous all by themselves; and they will meet with shipwreck and turnabouts,[1] and they live their life precariously. But if they should be figured congenially, they bring on reputation with expenditures and postponement, and the rectification of matters, and they will meet with moderate reversals in regard to accusations.

Hermes giving over to Zeus is effectual and successful, bringing about alliances and friendships, rectifications of matters and administration and prophesying and health and happiness for speeches and calculations, except that generally the native are greatly troubled among the crowds, and they experience both scandals and fears, and they are upset by untimely expenditures, and they are unsettled in relation to their family or friends or kin; and they experience bodily agony, even if not their own, at least on behalf of others.[2]

Hermes giving over to Ares is not good. It brings on enmities and judgments, losses and villainy, counterfeiting and pledges and loans, attacks and plundering, instabilities and betrayals, and unsettlement of family. Then there are times when the natives themselves also show the same [treatment] to others, except they become rash and effectual in

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[1] *kulisis.*

[2] *kan mē idion plēn huper heterōn.*

regard to the attacks; and by getting themselves penalized, they settle accounts in various ways; and by expecting accusations and destructions, they spend their time as those who are suspicious, in much fear and turmoil.

Hermes giving over to Aphrodite indicates a time good and effectual for giving and receiving, and for purchases and amorous intercourse, and a time beneficial for those things that are through speech or education or administration. Also, the natives gain additional new alliances and friendships and intimacies; and they are upset by intercourse with men and women. But for those already installed in a greater fortune, it brings on the acquisition of slaves and adornment; and it produces those who are successful in regard to requests and friendships and advancement, and those who are beneficent toward their own.

25. Divisions of the Four Lots

The Lot of Fortune giving or taking over in prospering places, with benefics present or testifying, indicates good fortune and advancement, actions and reputation and setting matters aright and the fulfillment of expectations, and benefits arising from deaths. But when it is declining or witnessed by malefics, it makes the actions and reputation less and transitory, or it makes whatever the natives might accomplish be with impediments and dangers and judgments and insults.

Spirit giving or taking over in prospering places, with benefics present, produces resolutions pertaining to what is on one's mind, discerning and easily effected reckonings, helpful counsels of friends, alliances with superiors, gifts and reputation; and it produces those who are successful in regard to attacks, and those who are puffed up in intellect, having very many beliefs. But when it fallen amiss or is witnessed by malefics, it introduces suspense and mental tortures, insensibilities and contrary purposes; it produces those who consider their own errors to be successes and those who bring charges against others, and those who miss the mark in most things; whence such persons loose heart at times and contrive something dangerous for themselves by themselves, and

they are regarded as mad and come into a state of mental distraction.[1]

Eros handing or taking over in prospering places, and with benefics present or witnessing, furnishes desires suitable to a good purpose and lovers of fine things. For, some are turned toward education and bodily or musical exercises, and taking pleasure in flattery about future expectations, they hold to an untiring purpose; others think it good to produce spells for the love and intimacy of women and men. When Ares and Hermes, then, are witnessing or present upon this place, and especially in their own *zōidia,* they make pederasts or the natives are blamed for both [ways],[2] or they make those who are fond of sailing and the chase and wrestling; but if Aphrodite [should be so], they cause intimacy with women. There are times, then, when having been satisfied, they are again satisfied.[3] Similarly also, when each of the stars has been allotted the place[4] or when it is witnessing or taking over the time, it will furnish the form[5] of the desire in accordance with its own nature. Generally, then, when malefics are present or testifying, the [objects] of desire will fall under torture or loss or danger. And if by any means the star of Kronos should be co-present with the star of Aphrodite and the Moon, or should bear witness, the natives will be in love with shameful and licentious deeds. They are censured for both men and women, and they experience scandals; or when they are overcome with suffering, they pay no heed by changing their thoughts. And if by any means the star of Zeus should co-testify, that which results will happen in a trustworthy or powerful or mystical fashion. When Ares and Hermes are present or bearing witness or taking over

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[1] *en ekstasei phrenōn ginontai.*

[2] *ep' amphoterois psogizontai.* Doing it both ways? On both sides?

[3] *sterxthentes antistergousin.*

[4] That is, when it is the domicile ruler of the *zōidion* in which the Lot falls.

[5] This may be an important clue as to the relationship between the planet handing over and the one taking over, as well as to the analogies between rulership, aspecting, and taking over. We have already mentioned that the domicile ruler of a *zōidion* may provide the formal element for what is signified by a significator in that *zōidion.* Earlier, we have also speculated (on the basis of early Greek optical thinking) that the planet casting an aspect also provides a specific formal influence, whereas the aspected planet provides the material or generic one. Here the planet taking over is said to have an analogous role.

the time, the natives will be in love with villainous or piratical matters; that is, they become forgers, plunderers, burglars, gamblers, those who have made their intellects like wild beasts. And if the star of Aphrodite should also testify, they become poisoners, adulterers, murderers; whence since they are rolling themselves around in villainies during the times that apply to securities and trusts, they will spend their time in much danger while experiencing constraints and judgment. That is, this place is actually powerful for many matters; whence one must pay attention to it.

[The Lot of] Necessity handing or taking over in prospering places, with benefics present or witnessing, brings on familiarities and alliances with superiors, and the destructions or deaths of enemies. When malefics are present, in brings on lawsuits and judgments and expenditure; whence those who are bringing their plans to conclusion spend their time wretchedly. If by any means the figure should be afflicted, some are condemned or destroyed.

These, then, are defined for masculine nativities and times. In like manner it will be fitting to also make room for female nativities in regard to the congenial and possible figures of the handings over.

26. The 4th Manner of Division of the Times, in Accordance with the Seven-Zoned Sphere Upwards, in the Manner of Critodemos

1st the Moon, 1 year; 2nd Hermes, 2 years; 3rd Aphrodite, 3 years; 4th the Sun, 4 years; 5th Ares, 5 years; 6th Zeus, 6 years; 7th Kronos, 7 years. They come to 28 years. *Monomoiria*[1] is done as follows: for the *zōidion* in which the Moon is, the lord of the *zōidion*[2] itself becomes the first and is taken; then the others according to their zone.

As, for example, if the Moon is in the 6th degree of Libra,

[1] *monomoiria*. That is, individual assignments of each degree to a planet.

[2] The Greek text has 'lord of the time' here, which does not make much sense. I have followed the suggested emendation of Cumont. The method employed for determining the *monomoiria* is the same as that described in Paulus, section 32. Another method is given in the *Liber Hermetis*, chapter xxxv.

Aphrodite takes the 1st, Hermes the 2nd, the Moon the 3rd, Kronos the 4th, Zeus the 5th, Ares the 6th; the *monomoiria* is of Ares. Ares, then, takes 5 years first as the lord of the *monomoiria* of the Moon; then those lying next after Ares in the nativity. After the filling up of 28 years, begin again from the star lying after Ares.

He also does the 10 years and 9 months,[1] from the Sun by day, and the Moon by night. But if the Sun should not be well situated, begin from the Moon. Similarly also from the Sun by night. And if the Sun and the Moon should be incorrectly placed,[2] begin from ruler or some other star well situated.[3]

27. Otherwise Concerning the Years from the Sothic [Material]; A Lecture from the Hermetic [Material] Making the Releasing from the Sun or Moon or *Hōroskopos* or Lot of Fortune

There are 4 places from which the beginning of the year is taken, such as the Sun, Moon, *Hōroskopos,* or Lot of Fortune. The determination is this: When the Sun is upon a pivot, it is necessary to reckon from it; and at night, similarly from the Moon when it is upon a pivot to the degree. But when these fall short,[4] from the *Hōroskopos.* And if the Lot

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[1] This is the method of time-lords somewhat misleadingly called decennials. Valens treats of it in Book 6. The same method is also found in Firmicus Maternus, in Book 2 of Hephaistio, and in Balbillus. This is one of the few time-lord methods to be transmitted to the Latin west.

[2] *akurologētos.* Literally, 'incorrectly stated'.

[3] This bit of lore introduces an additional complication into the doctrine of decennia. We cannot always safely begin from the Sun by day or the Moon by night, but instead we have to evaluate their condition and may even wind up with some other planet serving as the apheta of this system. While this makes the method more complex, it does seem like a plausible addition to the doctrine and brings it into a similar mode with the determination of the Hyleg in both Greek and Arabic astrology. [RH]

[4] *hustereō.* The fundamental meaning of this verb is 'to come after', but it also means 'to lag behind', 'to fall short', 'to fail', or 'be wanting'. It is not clear exactly which of these meanings is intended here, though presumably it is supposed to describe the lights as not being pivotal. However, the next paragraph clearly deals with the situation in which the lights are post-ascensional. Therefore, the present situation is probably when they are

of Fortune is upon a pivot while the lights fall short, make the beginning of the year from it.

And similarly, for those [nativities] which have the lights coming after the angles,[1] it is unnatural to begin from the light which is out of its own sect; for in accordance with our teaching [one] may quite potently decide upon what sort of *zōidia* the year coming after the nativity will prosper. By day, from the Sun if it chances to be marking the hour or culminating; but if not even so, extend from the *zōidion* marking the hour, and for the *zōidion* at which the number leaves off,[2] pass the year through from the [star] that was the lord of the place at the nativity. And by night from the Moon if it chances to be as we said before for the Sun, especially if it should be oriental and additive in numbers. But for the two lights which are inclining,[3] if it should not also happen to be full (and if it should be subtractive in numbers), from the bond[4] if it[5] is lying upon the greatest pivot only. But if it not as described above, from the lord of the place that leaves off from the *Hōroskopos*. For if you should find the *zōidia* to be upon pivots or undergoing benefic testimony[6] or even culpable[7] from stars present upon them or looking on in accordance with the first arrangement[8] and at the transit, it indicates that the effects of the years will be good. But when the places are bad, the opposite will ensue, as when oriental stars as overseers also provide activity whereas occidental ones provide thefts, curtailments of what is being performed if the matters should not happen to be secret.

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declining.

[1] Consistent with the first paragraph, this should refer coming after the exact degree of a pivot in the order of *zōidia*.

[2] We are evidently describing profections here.

[3] Probably inclining toward the angle, that is, applying to the angle.

[4] *sundesmos*. Context would indicate that the Lot of Fortune is being referred to here, which might make sense since it is a kind of bond between the Sun and Moon.

[5] The bond?

[6] *agathopoioumenos*.

[7] *aitios*.

[8] The nativity.

28. Concerning Where the Month Will Be

The month may be taken as follows. From the transiting Sun to the Sun at the nativity and an equal amount from the *zōidion* allotted the year; but by night from the transiting Moon to the Moon at the nativity and an equal amount from the *zōidion* allotted the year.[1] It is necessary to also observe the *zōidion* in which the conjunction took place if the nativity pertains to a conjunction; and likewise also the *zōidion* in which the whole moon will be if it pertains to a whole moon. For in these *zōidia* the months prosper and have their beginning. Whatever sort of day-interval[2] the Moon chances to have at the nativity from either a conjunction or a whole moon, the beginning of the month will fill up to a similar day-interval. For example, if it is three days or five days old, either from a conjunction or whole moon, the beginning of the month will be a day thereafter.[3]

29. Concerning the Prospering Day

You will find the days thus: Multiply the full current years of the nativity by 5, and take in addition the days from the birthday up to the time you are seeking with the multiplied number. And if should be in accordance with the Alexandrian years, add the intercalary days (that is, 1/4 of the full years). And throw out as many days of the multitude as

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[1] The first part of this algorithm involves a perfectly straightforward method of calculating the monthly profection and is precisely equivalent to the method given in Book IV of Ptolemy. But this second part involving the Moon would not give monthly profections but something much more rapid, much like Ptolemy's "daily" profection. Bafflement ensues! However, cavalry to the rescue (maybe), a single variant source has "from the transiting Sun", which would produce a kind of monthly profection. [RH]

[2] That is, the interval in days from the preceding New or Full Moon. [RH]

[3] This last bit of material represents a somewhat difficult transition to a brief mention concerning Valens' method of computing a monthly cycle chart. In Book V we will see that Valens' monthly chart was a what we would call a synodic return, that is, the time when the transiting Sun and Moon reach the same angle that they had in the natal chart. If one is born 4 or 5 days after a New or Full Moon, then one's return will be that many days after every New or Full Moon every month thereafter. [RH]

possible at 12 apiece. Throw out the remainder from the *zōidion* allotted the month by giving one counter to a *zōidion.* And wherever the number should meet, examine the lord of that *zōidion,* and explain the quality of the day in relation to the stars looking on.

The hours thus: From the *zōidion* allotted the day throw out hours at about the beginning of the day from the birth hour at 2 apiece. And one may know the good and effective hours (useful both for the attacking of every matter and for inception), and you may especially know the weak times and those for taking to one's bed from the *hōroskopic* syntheses with the lights and the remaining pivots of the stars.

Everything that was important for the immediate examination in these matters has been said, and to what extent [one] will derive much benefit for himself from this concise explanation if he should be equipped with a clever soul, and what reasoning power he may attain to even if he is well-endowed by nature.

If you wish to perform a circumambulation, I make use of the seasonal times, such as either the solar year, or the month from the transiting Sun to the natal Moon and an equal amount from the *Hōroskopos* of the year, or so I have observed the Hermetic [teachings]. And it is necessary to make the circumambulations from every star to every star, in accordance with the ascensions of the *zōidia* and the zones. For example, if it is about a woman or daughters or females, from Aphrodite; whenever it is about what one does and the things connected with it, from Hermes; whenever it is about dangers or death or illness or bloodshed, from the malefics to the *Hōroskopos* or the Sun or Moon; and from the others in a similar fashion. It is necessary to heed in which bounds the circumambulations are, and which of the stars are hurling rays, and which are in transit in the *zōidion* of the circumambulation; similarly also, how they possess the handing over and taking over in relation to the nativity, and how they rose, and how they were in the nativity.

Otherwise concerning the year. You may take the years thus: From the Sun (which indicates matters of the soul), from the Moon (which indicates matters of the body and the mother), [and] from the Lot of

Fortune.[1] One must examine how these are related to each other. For if they should be benefic and make harmonious phases, they signify that the year is good; if they are malefic, the opposite; if they are benefic and malefic, they also produce a year that is mixed. And one must make use of the so-called canine year.[2]

30. Concerning the Propitious and Impropitious Times in Relation to $^1/_4$ of the Period

The division of propitious times in relation to $^1/_4$. For example, Kronos is 30 years; $^1/_4$ is $7^1/_2$. Zeus is 12 years; $^1/_4$ is 3 years. Ares is 15 years; $^1/_4$ is 3 years, 9 months. The Sun is 19 years; $^1/_4$ is 4 years, 9 months. Aphrodite is 8 years; $^1/_4$ is 2 years. Hermes is 20 years; $^1/_4$ is 4 years, 5 months. The Moon is 25 years; $^1/_4$ is 6 years, 3 months.

These are their minor cyclical periods, but their major periods are: of the Sun 120, of the Moon 108, of Kronos 57, of Zeus 79, of Ares 66, of Aphrodite 82, of Hermes 76.

They distribute the days as follows:[3] The days of Kronos are 637;[4] of Zeus 255; of Ares 318;[5] of the Sun 403;[6] of Aphrodite 169, 18;[7] of Hermes 424, 18;[8] of the Moon 531.[9]

Zeus distributes from its 3 years 102 days to itself; 127 days, 12 hours to Ares; 161 days, 6 hours to the Sun; 67 days, 12 hours to Aphrodite; 170 days to Hermes; 212 days, 6 hours to the Moon; 255 days to Kronos.

Ares distributes from its 3 years and 9 months, 159 days and 5

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[1] The Greek does not specify what the Lot of Fortune does here, but see elsewhere.

[2] That is, the year pertaining to Sirius, the Sothic year.

[3] *Cf.* chapter 3. These are all days assigned under the general time-lordship of Kronos, which means that the proportional contributions of each planet (in accordance with their major periods) in a year have been multiplied by $7^1/_2$. These proportional contributions are listed below.

[4] Actually, $637^1/_2$ days.

[5] Actually, $318^3/_4$ days.

[6] $403^3/_4$ according to the algorithm.

[7] 18 hours? It is 170 days exactly according to the algorithm in chapter 3.

[8] 18 hours? It is 425 days exactly according to the algorithm in chapter 3.

[9] More exactly, $531^1/_4$.

hours to itself; 318 days to Kronos; 127½ days to Zeus; 201 days, 19 hours to the Sun; 84 days, 18 hours to Aphrodite; 212 days, 21 hours to Hermes; 265⅔ days to the Moon.

The Sun distributes from its 4 years and 9 months, 403 days to Kronos; 161 days, 12 hours to Zeus; 201 days, 20 hours to Ares; 255 days, 18 hours to the Sun; 107 days, 21 hours to Aphrodite; 269 days, 4 hours to Hermes; 336 days, 2 hours to the Moon.

Aphrodite distributes 2 years: 170 days to Kronos; 68 days to Zeus; 85 days to Ares; 107 days, 12 hours to the Sun; 45 days to itself; 113 days 12 hours to Hermes; 141 days, 12 hours to the Moon.

Hermes distributes 5 years: 425 days to Kronos; 170 days to Zeus; 212 days to Ares; 269 days to the Sun; 113 days to Aphrodite; 283 days, 12 hours to itself; 354 days to the Moon.

The Moon distributes from its 6 years and 3 months, 531 days to Kronos; 212 days to Zeus; 265 days, 15 hours to Ares; 336 days to the Sun; 141 days, 16 hours to Aphrodite; [354 days to Hermes]; 442 days to the Moon.

Wherever the year should leave off,[1] the lord of the *zōidion* gives first, such as Kronos 85 days; then the Sun 53 days, 20 hours; Hermes 56 days, 16 hours; Aphrodite 22 days, 16 hours; Zeus 34 days; the Moon 70 days, 20 hours; Ares 42 days, 12 hours.

Another teaching. However many bounds one of the stars has in the 12 *zōidia,* it gives just so many years. For example, the *Hōroskopos* in Libra; 28 years are current. Capricorn[2] gives the first 57 days to Kronos, then 76 days to Hermes, then 82 days to Aphrodite, then 79 days to

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[1] It seems that after calculating the general and sub-time lord in the manner explained in the first three chapters of this book and summarized above, where the releasing is begun from the planet after the prenatal full or whole moon, we make a fresh division of the year itself, where the first yearly time-lord is found by taking the lord of the profected ascendant. [Additional by RH] A similar combination of profections and a subdivision of the year by the cyclical periods is found in Firmicus Maternus Book II, chapter 28.

[2] The profected ascendant at one *zōidion* per year for 28 years is Capricorn.

Zeus, then 66 days to Ares, then 70[1] to the Moon, then 6 hours[2] to the Sun.

Another division. Multiply the least years of the star by 4, and give 25 to the Moon, and 6 hours to the Sun. The star of Kronos, then, has 120 days because of Capricorn, Hermes has 80, then Aphrodite 32, then Zeus 48, then Ares 60, then the Moon 25, then the Sun 6 hours.[3] The year by night and by day is from the Ascendant. Someone is winding down 28 years, [which is the year] of Capricorn from Libra; and Kronos is in Libra. The 28 years leave off at Leo.[4] Kronos in Libra, then, gives over to the Sun, and the Sun has the year. This pleases the Egyptians, Babylonians, and Greeks.

They compare the trigons for 28 years as follows: Aphrodite is lady of her trigon. From Aphrodite in Cancer, then, it leaves off at Libra.[5] The lord of the trigon by day is Kronos in Libra. Kronos takes over the year from Aphrodite. The division is contentious.[6]

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[1] There is no unit expressed here, but the number for the Sun clearly has hours. In any case, there seems to be some problem with these values. Because of the change to hours as units, we might surmise that the Moon and the Sun are supposed to take care of the remaining 5 $1/4$ days in the year, in which case we should expect some more proportionate division that adds up to 126 hours. However, see the following division in which 6 hours are again assigned to the Sun.

[2] See previous note.

[3] These all add up to $365^1/_4$ days.

[4] If this is not some kind of textual error, it seems to imply a monthly profection.

[5] A yearly profection of Aphrodite for 28 years.

[6] Literally the sentence would be translated, "The division quarrels." We are uncertain as to whether this means that this handing over is a source of contention, is otherwise difficult, or there is contention about this method, but the first two seem more likely. [RH]

Glossary

The following word list is intended to give only the barest of guides to the specifically astrological vocabulary occurring in this book. It is keyed to the words actually used in the translation itself. Each word is followed by the transliterated Greek word it consistently translates. The third entry for each word is its counterpart (if any) in modern astrological idiom. If there is no modern counterpart, but the translation seems sufficiently clear, we have put "none".

Occasionally, we have simply transliterated a Greek word in our translation. This is either because we have not yet come up with a felicitous equivalent, or else we do not yet think that we have sufficiently understood the word on its own terms.

Bear in mind that the modern counterpart is not always co-extensive with the Greek word; it may refer to a wider or narrower field of objects or relationships. And even if the two words are co-extensive, the modern word often comes from an entirely different semantic field, and consequently does not regard the same object in the same manner or from the same prospective.

For more information about these words and their interconnections, and a more extensive list of Greek astrological terms, see the *Companion to the Greek Track.*

application: *sunaphē*: application
(to) ascend (of nodes): *anabibazō*: ascend
(to) bear witness to: *epimaturō*: cast an aspect (probably forward)
bound: *horion*; term
bound sovereign: *horiokratōr*: term ruler
circumambulation: *peripatos*: a direction
configuration: *suschēmatismos*: general word for aspect
(to) configure: *suschēmatizō*: verb form of above entry
contact: *kollēsis*: encounter (usually as a result of direction)
contemplate: *theōreō*: general aspect word
crisis: *klimaktēr*: climacterical times
(to) culminate: *mesouraneō*: to culminate
decline; *apoklima*; cadent house
degree; *moira*: degree depression; *tapeinōma*; fall
(to) descend (of nodes): *katabibazō*: descend
dwelling: *oikotēr*: sign ruled

exaltation: *hupsōma*: exaltation
face; *prosōpon*: traditional
figure: *schema*: any kind of planetary relationship
(to) figure: *schēmatizō*: verb form of above entry
(to) have dealings with: *chrēmatizō*: none
Hōroskopos: *Hōroskopos*: Ascendant
house: *oikos*: sign ruled
house steward: *oikodektōr*: ruler of a sign
lord: *kurios*: lord
(to) mark the birth hour; *hōroskopeō*: to be the Ascendant
master: *despotēs*: occasional synonym for rulership
mastership: *despoteia*: see above entry
Midheaven: mesouranēma: Midheaven
monomoiria: *monomoiria*: assignment of degrees to planets
paradosis kai paralēpsis: handing or giving over and taking up.
pivot: *kentron*: angle
place: *topos*: house
post-ascension: *epanophora*: succedent house
pre-ascension: *proanophora*: cadent house
(to) regard: *epitheoreō*: cast an aspect forward
(to) rejoice: *chairō*: to be in one's joy
(to) rise: *anatellō*: rise
ruler: *oikodespotēs*: ruler of chart or issue, (not a sign rulership)
rulership: *oikodespoteia*: rulership in the above sense
(to) scrutinize: *katopteuō*; aspect word
sect: *hairesis*; sect or condition
separation: *apporoia*: separation
(to) set: *duneō*: set
(to) take delight in: *chairō*: to be dignified
(to) testify to; *epimarturō*: cast an aspect (probably forward)
trigon; *trigōnon*: triplicity
trigonal master: *trigōnou despotēs*: triplicity ruler
zōidion: *zōidion*: sign

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